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Universalist Historical Society.
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THE

UNIVERSALIST MANUAL,

OR

BOOK OF PRAYERS

AND OTHER

RELIGIOUS EXERCISES:

ADAPTED TO THE USE BOTH OF

PUBLIC AND PRIVATE DEVOTION

IN

CHURCHES, SUNDAY SCHOOLS, AND FAMILIES.

BY MENZIES RAYNER.

"O worship the Lord in the beauty of holiness."—*Ps.* xcvi. 9.
"Lord, teach us to pray, as John also taught his disciples."—*Luke* xi. 1.

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THIS LITTLE VOLUME

OF

DEVOTIONAL EXERCISES

IS

HUMBLY SUBMITTED AND RESPECTFULLY DEDICATED

TO THE

DENOMINATION OF UNIVERSALISTS

IN

THE UNITED STATES,

BY

THE AUTHOR.

PREFACE.

THAT the public worship of God is a duty incumbent on all men, is universally admitted; at least, by all who acknowledge His existence as the intelligent and wise Creator and Governor of the world. Hence, in some form, religious worship has been practised among all nations: often, indeed, very ignorantly, with absurd and barbarous rites and ceremonies; and often, also, not much less ignorantly, even under the light of Divine revelation. To such, the language of our Saviour to the woman at Jacob's well, in reference to the religious devotions of the Samaritans, might perhaps be justly applied—"Ye worship ye know not what;" or the similar sentiment expressed by St. Paul to the idolatrous Athenians, when he charged them with ignorantly worshipping an "unknown God."

To imagine that human worship, or the profoundest adoration of any, or of all created intelligences can add anything to the essential glory or felicity of the Creator—who is "blessed for evermore," would be an ignorant and vain presumption. Equally fallacious is *the supposition* that prayers and intercessions, or *religious devotions* of any sort, can prevail to effect

a change in the mind or purposes of HIM "who worketh all things after the counsel of his own will;" and "with whom is no variableness neither shadow of turning."

The object of religious worship, therefore, is not to endeavour to placate the supposed wrath of the Supreme Being, or to induce him to be more favourably disposed toward his erring creatures—who are declared to be made subject to vanity, not willingly, but by reason of Him who hath subjected the same in hope." Public worship is enjoined upon us for *our own* advantage; and should therefore be esteemed as a privilege, as well as a duty. So it has been regarded by the pious in all ages. So the devout Psalmist viewed it when he exclaimed, "How amiable are thy tabernacles, O Lord of Hosts! My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God. For a day in thy courts is better than a thousand: I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness."

That public worship may have its due influence and effect, it is of the utmost importance that it be properly conducted in all its parts. Some *forms* there must of necessity be; but they should not be unnecessarily multiplied; and they ought to be neither pompous and imposing, on the one hand, nor insignificant and trifling on the other. And in no case should the services be burdensome and tedious

so as to induce weariness, or render the worshipper impatient or uneasy. The devotions of the christian sanctuary, should always be performed and attended upon with profound reverence and solemnity; and yet with a cheerful and devout fervour—alike removed from gloominess and dejection, and from levity, intemperate ardour, and extravagant emotions. Joyful we may, and should be, in the God of our salvation—for he approveth a cheerful *worshipper*, as well as "a cheerful *giver*." But we should "worship the Lord in the beauty of holiness—serve him with awe, and rejoice unto him with reverence." "Let the heavens rejoice, and let the earth be glad—for he cometh, for he cometh to judge the earth; he shall judge [or govern] the world with righteousness, and the people with his truth."

With regard to precomposed forms of devotion, although a difference of opinion and practice prevails among different Christian sects, yet none, I believe, consider such forms subversive of true Christian worship; and even those who *prefer* them, as being, in their opinion, most agreeable to primitive usage and best adapted to promote the regular performance of public devotion, are not disposed, at present, to censure with severity those who adopt a more free and extemporaneous mode, and who think the invariable use of precomposed forms unnecessary and injudicious. To the performance of *one* part of religious devotion, at least—and that as *practised by* nearly all denominations of Christians

—precomposed forms are indispensable, viz., that of *singing*. This interesting part of public worship requires that the psalms, hymns or anthems, and also the music, should be composed and adapted beforehand, in order to produce harmony, and make melody; so that singing may be performed agreeably to St. Paul's views of propriety—that is—"with the spirit, and with the understanding also." As relates to public *prayers* also, if the congregation unite in them, they necessarily pray by a form—either one that has been precomposed, or the one which the minister or person officiating may furnish for them at the time. With *him* the prayer may be strictly extemporaneous; but not so with the congregation; for it is not to be expected that each one of them will have, or will conceive at the time, a distinct prayer for himself, but that he will unite with the person officiating, and pray according to the form of words delivered by him at the time; so that *his* prayer becomes *their* form, in which they offer their petitions. And even the minister himself, who prays without a form—either before him, or one committed to memory—does not always, nor even commonly, offer anything like a new or different prayer. He may be able to vary his language a little, and may occasionally use some new expressions; but his public prayers will generally—on ordinary occasions—be substantially the same; and even the variation of *language will* be very inconsiderable, and not always *for the better.* The reason is obvious: the circumstan-

ces of a congregation, of a community, or of mankind at large, do not materially alter every week. The same wants and desires—hopes and fears—joys and sorrows, prevail in the world, and more or less in every congregation, and suggest the same "supplications, prayers, intercessions, and giving of thanks." And moreover, it would seem that in offering solemn and devout addresses to the Supreme Being—"with the spirit and with the understanding"—novelty of expression need not be eagerly sought.

It is unquestionable, that established forms of religious worship were in use in the Jewish church; and we learn by the Evangelist St. Luke, that John the Baptist gave to his disciples a form of prayer; to which also our Saviour gave his sanction, by doing the same thing for *his* disciples, in compliance with their request. It might be added—and it is worthy of particular notice—that in the account which is given of our Lord's praying three times in a short space, it is expressly stated that he used *the same words*. Whatever may have been the practice of the *Apostles* relative to this subject, (for we know not that it can be determined with certainty,) yet there is sufficient evidence that forms of prayer and liturgies were in use in the Christian church soon afterward; and they have continued to be used, in some sections of the church, constantly, down to the present time.

The New Testament contains no particular and *express directions* as to the external manner in

which Christian worship shall be celebrated. In his conversation with the woman of Samaria, at Jacob's well, our Saviour said, "The hour cometh, when ye shall neither in this mountain (Gerizim) nor yet at Jerusalem, worship the Father. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth:" obviously alluding to the entire abolition of the ritual and ceremonial worship of the Jews; which was then about to give place to the pure spiritual system of *Gospel* doctrine and devotion in the Christian church; and which had already commenced under the ministry of the Messiah.

St. Paul, in reference to religious exercises in Christian assemblies in his time, says, "God is not the author of confusion;" and he further directs "Let all things be done decently and in order:" which direction may doubtless be fully observed in public worship, either with, or without precomposed forms.

In the judgment of the present writer, the invariable use of set forms of prayer and other offices of devotion, is not divinely enjoined, and would not be expedient. Yet neither, on the other hand, are such forms and offices divinely prohibited; and therefore may, it is believed, on some occasions, and in certain circumstances, be desirable and advantageous, in the performance of Christian worship.

The preface to the Book of Common Prayer of *the Protestant* Episcopal Church, commences with

the following paragraph, the sentiments of which, we think, are reasonable and judicious:—

"It is a most invaluable part of that blessed liberty wherewith Christ hath made us free, that in his worship (or the worship of God according to the principles and spirit of the gospel) different forms and usages may, without offence, be allowed; provided the substance of the faith be kept entire; and that, in every church (or every section of the Christian church) what cannot be clearly determined to belong to doctrine, must be referred to discipline; and therefore, by common consent and authority, may be altered, abridged, enlarged, amended, or otherwise disposed of, as may seem most convenient for the edification of the people; according to the various exigencies of times and occasions."

In the next paragraph of the abovenamed preface, a quotation is made from the Book of Common Prayer of the *Church of England;* in which it is *laid down as a rule*, that as "the particular forms of Divine Worship, and the Rites and Ceremonies appointed to be used therein, are things in their own nature indifferent and alterable, and are so acknowledged, it is but reasonable that according to the various exigencies of times and occasions, such changes and alterations should be made therein, as to those who are in places of authority should, from time to time, seem either necessary or expedient."

This appears to be approving as much liberty in *conducting public* worship as the most liberal can

desire; and goes to preclude all feelings of ho
or of disrespect among professing Christians
ferent denominations, merely on account of so
culiarities, or differences of arrangement, in t
formance of their religious devotions, whil
regulations are satisfactory to themselves.

The object of the present attempt is to pr
guide and an assistant for public devotion, a
the use of families, in the denomination of U
salists in the United States. This denomin
already considerably numerous, and embra
fair proportion of the most intelligent and
members of community—is still increasin
spreading abroad with a rapidity, and an acc
ting influence, unparalleled in the annals of any
tian sect. Preachers are being raised up, a
quent accessions received by conversion, fr
ministry of other denominations—sufficient, i
to excite the grateful exclamation—"This
Lord's doing; and it is marvellous in our
New Universalist societies, also, are constan
ing formed, in an over proportion to the labo
the gospel field; so that some of the societ
main almost entirely destitute of public re
services and preaching, by Ministers and Te
of the order. The consequence is, that the
bers are obliged, either to spend the Sabb
home, or else to attend meetings where th
often regarded as infidels and heretics, and
they commonly hear doctrines inculcated whic

believe to be derogatory to the character of God, and subversive of the most important truths of the gospel.

It is exceedingly desirable that these evils and inconveniencies may be remedied, so that in all places where there are any considerable number of persons attached to the order of Universalists—as well where regular societies are not yet formed as where they are—public worship may be established, and celebrated by them with due order and solemnity. With the view to this object, it has been suggested at different times, and especially of late, by several worthy Ministers, and other zealous and discreet members of the order, that a well-digested and judicious *form* of public religious devotion, would be a provision well adapted to the attainment of the above desirable object.

It is fully conceded that where regular and approved Ministers, and duly accredited public teachers of our denomination are established, or can be obtained, they may justly be considered competent to lead the devotions of a congregation in the performance of the customary and appropriate services, without the aid of a precomposed form, or advised method of proceeding. Yet it may be worthy of consideration, whether public worship might not be enlivened and rendered more interesting by the occasional use of some forms of devotion in which the congregation should have the opportunity, and *should be* requested to take a more active part in

the services, by appropriate and animating *responses*. It is evident that some of the devotional Psalms of David were composed after this manner, and were so recited in the Jewish church; and since many of them are, in style and spirit, truly *evangelical*, and also prophetically descriptive of the blessings of the gospel, they are equally adapted to the devotions of the *Christian* sanctuary. Selections from them are accordingly made to be used on some occasions, as may be judged expedient. Some of the prayers also, and other devotional exercises set forth in this book, are prepared with responses for the congregation; and are respectfully submitted to the judgment of the brethren, both ministers and others.

But it has been an especial aim in this work, to prepare and present some plain and easy directions, and suitable helps for the performance of public and social worship by those of our brethren in the faith of God's universal and ceaseless love, who may not enjoy the privileges, nor have access to the services of the "*Ministry of Reconciliation*." Such will then have the opportunity, on each returning Sabbath, of meeting together, however few in number, and of uniting in acts of adoration, praise and prayer, to the one great and common Parent, the Father of the spirits of all flesh, and "the God of all grace and consolation."

At such meetings, some brother may be chosen or *requested to lead* in the religious services; which he

will be enabled to do without embarrassment, according to the order herein proposed. A printed sermon may then be read; and it is a very favourable circumstance that sermons by Universalist Ministers may be conveniently obtained—such being almost weekly published in papers, and often in pamphlets, and upon the most interesting subjects, both doctrinal and practical. These can be had without difficulty, in sufficient number and variety, so that new ones may be read at those meetings, every Sabbath in the year. Thus, by the adoption of this desirable measure, those brethren and friends of our order (and often those who are yet wholly unacquainted with the doctrine of universal grace) who have not the opportunity, or but very seldom, of hearing the word of reconciliation from the lips of its ambassadors, may yet hear, in their published discourses, what, by their doctrine, "the Spirit saith unto the Churches."

The forms of prayer contained in this Manual, are (as we think they should be) of moderate length; the language and style plain and solemn; and to the sentiments expressed in them, we confidently believe, all sincere Christians can cheerfully and devoutly respond a hearty *amen*.

Concerning this short but very significant, and in our opinion, very appropriate response, we here take occasion to remark, that although the practice of saying *amen* at the close of prayers, thanksgivings, &c., has been greatly abused, through igno-

rance and intemperate ardour; whereby, with other improprieties, noise and confusion have often taken the place of sober, rational devotion; yet if the congregation—who ought to be, and many of whom doubtless are, equally sincere and fervent in the religious services as is the minister or leader—should, at the *close* of prayers, devout ascriptions, &c., express their hearty concurrence, by audibly, solemnly, and unitedly pronouncing an emphatic *amen*, it would evidently manifest an attentive engagedness in the worship; and we see not wherein it is justly objectionable.

We learn by ecclesiastical history, that this practice early prevailed in the worship of the Christian church; and its propriety is more than intimated in the Scriptures. St. Paul speaks, with implied approbation, of saying *amen* at the giving of thanks. —See 1 Cor. xiv. 16. When St. John, as recorded in Revelations, v. 13, 14, heard "every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever," a response is added as follows:—"And the four beasts [or living creatures] said *Amen*. And the four and twenty elders fell down and worshipped Him that liveth for ever and ever." Again, Rev. xxii. 20, "He which *testifieth* these things saith, Surely I come quickly." *Response,* "*Amen*. Even so, come, Lord Jesus."

The pious and devout psalmist, in the true spirit of the gospel, ardently prays, and blesses God as follows: "Save us, O Lord our God, and gather us from among the heathen, to give thanks unto thy holy name, and to triumph in thy praise. Blessed be the Lord God of Israel from everlasting to everlasting:" and then he adds, "and let all the people say, *Amen*. Praise ye the Lord."

In relation to the custom in religious worship, of which we are now speaking, it may not be improper to notice, what is doubtless generally known, that in the Episcopal church the same has been, and still is, uniformly, and very orderly practised, conformably to the following general direction: "The people shall answer, at the end of every prayer, *Amen*."

The abuse and perversion of this usage, are, we think, to be disapproved; but if regularly and solemnly practised, we believe its tendency would be to animate and enliven devotion, and render it more impressive and interesting. And moreover—and which ought to be no trifling consideration—it would be following the example of the pious worshippers of God of ancient time, both in the Jewish and the Christian church. In this persuasion, and with these views of the subject, we beg leave, respectfully to commend it to the consideration of the ministers and brethren generally, of the Universalist denomination; being confident that they will agree, that *any* matter or circumstance, however *apparently small*, which has relation to the impor-

tant subject of public religious worship, the worship of Almighty God, our heavenly Father, is deserving of serious and deliberate attention.

The foregoing observations, upon a subject confessedly very important, are not offered in a spirit of dictation, or of vain assumption. They are the result of sober thought, and a sincere regard to the promotion of pure Christian worship, and the prosperity of that section of the church of the Redeemer upon earth, with which the writer esteems it a great privilege and happiness to be united. And they are presented, together with the following forms of devotion, prayers, thanksgivings, &c., with sentiments of entire deference to the free and candid consideration of the brethren of the Universalist denomination, both ministers and laymen.

Objections will doubtless arise in the minds of some, to the suggestions here made in relation to the services, and the order of public worship. But it is thought it might be a proper subject of inquiry, whether such objections may not be the result of education and habit, and an attachment to customs and usages which have been long and generally approved. *Innovations* in things sacred have been generally considered as of dangerous tendency. Yet we know not that *innovations* are more dangerous, or more to be deprecated, than old and long-established *errors*. And furthermore, it is, at least, *possible that*, in some cases, what may be reckoned *an innovation*, may be only a restoring of things to

their proper state and order, and to their duly authorized and primitive usage. In such cases an innovation upon customs and practices, however sacred they may be esteemed, and however extensively they may have the sanction of popular opinion, is both justifiable and commendable.

It may be objected that some of the measures here proposed would be liable to be abused and perverted, especially responses by the congregation, by saying *amen* at the close of prayers, &c., that it might occasion fanatical emotions and actions in *some*, and give just cause of offence to *others*. Of such abuse we admit there is danger; and what good thing is not liable to be abused? The abuse of a thing, however, has never been thought a valid argument against the judicious use of it: and it is believed that due care and attention may prevent the abuse, and yet retain the practice of that which, duly regulated and guarded, may be not only inoffensive, but highly expedient and useful. If the doing evil that good may come, be in no case admissible, the proposition, it is believed, is equally correct and reasonable, that we should not refrain from doing good, lest evil should come. The author of our holy religion knew full well, that the propagation of that religion would occasion great disorders and much enmity; not only in the community at large, but even in families, and among the nearest connexions and kindred; yet he chose—and it was divinely *determined*—that it should be propagated and estab-

lished. This is indeed a strong case, but it also strongly supports the above principle. When St. Paul says, in a case not foreign to the present subject, "Let not then your good be evil spoken of," he does not intimate that the good ought not to be done, or allowed; but that Christian liberty should be so indulged as not to be licentious, nor give just occasion of reproach or censure.

The services of public worship should always be so conducted as to be alike removed from cold indifference and formality, and from irreverent familiarity, and clamorous rant and vociferation. And it is confidently believed that the just and rational views of God and religion, which are constantly inculcated in the denomination of Universalists, will tend greatly, and it is hoped effectually, to prevent the occurrence among them of those irregularities and extravagances which have often taken place at the religious meetings of some other Christian sects, where excitement has appeared to be the chief object, and where sudden and extraordinary impulses are so much sought, and relied on as certain tokens of the Divine presence and favour.

Although public religious services, and especially public prayers, must necessarily be, at least in substance, and, on ordinary occasions, pretty nearly the same, so that novelty of sentiment cannot be expected, and variety of expression need not, as before remarked, be eagerly sought; yet neither, on the other hand, is it necessary that public prayers

should even on common occasions, be uniformly and literally the same. Some variation in form and language, if not strictly necessary, cannot be justly objectionable, and may be expedient and desirable. With these views, therefore, and that the work might contain an agreeable and convenient variety, for all occasions of public and social worship, application was made to a number of ministering brethren, who kindly furnished a number of forms of prayer, both for common and particular occasions. On reflection, however, and by the suggestions of some brethren, in whose judgment I have great confidence, I have been induced to vary from my first intention, in relation to the prayers thus solicited, and so obligingly communicated. It occurred to me, as one reason for the alteration, that the insertion of the entire prayers of different brethren, with the names of the authors, might, in some instances, lead the readers to institute *comparisons*, as to the supposed merits or defects of the different compositions; as if a sort of rivalry had influenced the different contributors; an idea most inconsistent with the reverential nature, and the meekly imploring spirit of devout supplication. But a principal reason for the alteration is the consideration, suggested by a worthy brother, that "in prayers by different authors, we are not to expect that unity—not exactly *unity*—but that *sameness* in *diversity* which shows the work of one mind, however various the *topics to which it* is directed."

It might also be mentioned, as a reason for varying from the original arrangement, that to insert at full length all the forms of devotional exercises that have been contributed, would swell the volume to a size greater than was contemplated, or than would be desirable; and to alter, contract, or wholly leave out some, while others were admitted entire, might be thought an invidious distinction, or improper partiality, and might injure the feelings of some worthy brethren, which should be sedulously avoided. These reasons and explanations will, it is hoped, be satisfactory; and will supersede, in a great measure, the necessity of references, and of giving credit in particular cases. That the work may be generally acceptable, and that, through the Divine blessing, it may subserve the best interests of true Christian devotion and piety, is the devout wish of

THE AUTHOR.

REMARKS

UPON

UNIVERSALIST PUBLICATIONS AND PREACHING.

Such have been the circumstances of the denomination of Universalists, in relation to nearly all other sects of professing Christians, that its ministers have been necessarily, and almost constantly engaged in theological controversy.

The great and leading doctrine by which we are distinguished; the rapid and extensive progress which it has made within a few years; the numbers which have embraced it, and which are constantly increasing, are circumstances which could not fail to attract the attention of the Christian community; and which, moreover, have not failed to excite the *hostility*—and in some instances—it may be safely added—the *rage* and *violence* of opposers, of almost all other denominations. These exigencies have rendered it expedient that we should repeatedly, both in preaching and writing, explain our doctrine—constantly rescue it from misrepresentation, and defend it by argument. And, to show its paramount excellence, that we should also exhibit it in contrast with all opposing creeds and systems, whatever be their claims to antiquity, common consent, or popular favour.

In this state of things, religious and theological *controversy*—among the *ministers* of our denomination *especially*—has been necessary and unavoida-

ble. Hence, as a consequence, much of the preaching, and most of the publications in the order, have partaken largely of a polemical character. From this circumstance, the inference has been drawn—most unjustly, we are persuaded—that we *court* contention, and are particularly fond of disputation. This imputation we utterly disclaim; and that it does not justly attach to us, is, we think, fully evinced by a ready disposition, manifested on all occasions, to meet our brethren of all denominations, on terms of the most friendly accommodation, and cordial reciprocity.

We are, it is true, decidedly opposed to an *implicit* faith, in matters of religion; and we strongly recommend free, individual inquiry, and careful investigation. By such investigation we have discovered —at least to *our own* full conviction—that many great and pernicious errors are abroad in the Christian world: errors which have been of long standing, and which are still adhered to by numbers, with unyielding tenacity; and propagated with untiring assiduity. It was necessary, in our opinion, that these doctrinal errors and corruptions should be removed, that the pure and eternal principles of truth and righteousness, might be established upon their own deep and immoveable basis. Appropriate to the case, as an illustrative figure, is the language of *Judah*, in reference to the building of the second Temple, as recorded in the book of Nehemiah, iv. 10: "There is much rubbish, so that we are not able to build the walls." To apply the case, we remark; it was found necessary that the "rubbish" of human creeds, and the traditions, inventions, and "commandments of men," should be removed out of the *way. And to* this object the labours of the "ministry *of reconciliation*," and of the "restitution of all *things*," *have* been, in a great measure, directed.

And we rejoice that these labours have been signally successful, in "pulling down strongholds, casting down imaginations," and many "*high things.*"

But there is still much *old* rubbish to be removed, (so we sincerely think,) as well as many *new* plans, and schemes of human invention, to be examined and tested. We may therefore fitly employ, as a figure, another statement relative to the building of the second Jewish Temple; where, in consequence of enemies, and opposers of the building, it is said: "They which builded on the wall and they that bare burdens, with those that laded, every one, with one of his hands wrought in the work, and with the other hand held a weapon." So with us; we still find that there are many enemies, and opposers to the building up of the fair temple of truth—the truth of universal grace—as we most firmly believe it is *in Jesus*, and declared in his gospel: and therefore, while we endeavour to build up *truth* with one hand, we find it necessary to repel *error* with the other.

It is further said in the history referred to, that "the builders, every one, had his sword girded by his side, and so builded." In like manner, by an easy accommodation of this circumstance, it may be remarked, that *we* find it indispensable, still to be girded with the *sword:* not a carnal weapon;—"for the weapons of our warfare are not carnal,"—but with "the sword of the Spirit, which is the word of God." This sword we would fain wield so skilfully, and so effectually, as with it to slay all opposing error and false doctrine; while at the same time, we labour to propagate and establish the pure principles and teachings of the Christian economy—"the faith once delivered to the saints."

As the cause of Universalism advances, (and advance *we are persuaded* it must,) and still increasing *numbers become* thoroughly convinced of its truth.

and satisfied that it is the real sum and sub
"the glorious gospel of the blessed God;"
portant that its advocates and adherents s
admonished and urged, by all those endea
tives, which the gospel furnishes, to "sh
faith by their works;" and to exhibit a c
virtuous conduct, and of pious devotion, cor
ing with the excellence of their principle
would be strictly complying with that i
and comprehensive direction of THE GREAT
TEACHER—"Let your light so shine bef
that they may see your good works, anc
your Father which is in heaven."

In the hope of contributing to the pror
the spirit and practice of true piety, Christi
ence, and the due and orderly worship and
of the ONE LIVING AND TRUE GOD, this
religious devotion has been prepared, anc
respectfully presented to the public, and e
to the denomination of Universalists.

ESSAY

ON THE

SUBJECT OF PRAYER.

As the present publication consists chiefly of forms of prayer for public worship and other occasions, it has been thought expedient to offer some observations upon the *duty* and the *design* of prayer. This appears to us the more necessary because, as we apprehend, the subject has not—by some at least—been correctly understood.

Although prayer is a generally acknowledged duty, it is by many much neglected, and by others, as we apprehend, most improperly performed, with views and motives most incorrect, superstitious, and even absurd.

It can scarcely have escaped observation, that even among *Christians* the idea seems to be entertained, that prayer exerts an influence upon the immutable Jehovah himself; often causes him to be more benevolent and propitious, and better disposed toward his creatures; and induces him in some instances, to alter his views and his purposes concerning them. Whereas, it must we think be evident, on the slightest reflection, that the whole effect of prayer, and of every other religious duty, must be upon *ourselves*, and not upon the supreme and independent Creator and Governor of all things; who, as the prophet declares, "is of one mind, and who *can change Him?*" And although passages are no

unfrequently found in the Sacred writings, which seem to convey a different meaning; and if taken literally, according to the usual acceptation of the terms employed, would strongly intimate that human supplications and intercessions do really affect the Almighty, and render him more favourably inclined toward his creatures; yet such expressions, in reference to God, like very many others, must not be interpreted strictly, but considered as the language of accommodation; and spoken familiarly, and after the manner of men. For the purpose of illustration we will give an instance or two of this manner of speaking. When Noah, after the flood, had built an altar, and offered burnt-offerings upon it, it is said—"And the Lord *smelled* a sweet savour; and the Lord said in his *heart*, I will not again curse the ground any more for man's sake." Now to understand this passage, in reference to the Supreme Being, according to the literal meaning of the language employed, would shock credulity itself. Again, the offering of Christ for the redemption of man, is, by the apostle Paul, called "a sacrifice to God for a sweet-smelling savour:" meaning thereby, that it was according to the will and purpose of God.

But it may be inquired—If prayers have no effect on God, in what does their utility consist? We answer as before—In the effect they have upon *ourselves*, and upon community; as will be subsequently noticed.

The duty of prayer, when properly understood, will be found to coincide with the fundamental principles of Christianity—that is, a conscious dependance on God; a confidence in his goodness; and *charity* and goodwill toward our fellow men.

First, it is an acknowledgment of our dependance *on God as the* author of our being, and the giver of

all good. This dependance we are too prone to forget, or not sufficiently to realize. If we do not claim to be irresponsible and independent, we too often live and act as if we were so; and in our conduct too nearly resemble those impious and presumptuous characters described by the man of Uz, who "say unto God, Depart from us; for we desire not the knowledge of thy ways. What is the Almighty, that we should serve him? and what profit should we have if we pray unto him?"

Now the habitual attendance on the duty of prayer, has a tendency to humble the pride of man, suppress the insolence of ungoverned ambition, and teach men of all ranks and conditions, that, as the wise man says, "There is one higher than the highest," and as the humbled king of Babylon confessed, "Those that walk in pride he is able to abase."

Prayer is an *acknowledgment* of this dependance, and impresses a sense of it upon the mind. It is in its nature a confession of weakness and indigence; it is an acknowledgment that we are insufficient for our own safety and welfare, and therefore look to *another* for those succours, and for the supply of those necessities which cannot be furnished from our own resources. It is also, especially upon Christian principles, an acknowledgment of unworthiness and guilt, on account of which we implore the divine compassion and favour.

Prayer implies, secondly, a confidence in the *goodness* of God—the belief that he is not only able, but *disposed* to grant us the good things we ask of him, as far as he sees them necessary and expedient for us. It surely cannot be our duty to pray that God would do for ourselves or others, that which we do not believe he purposes to do, or which we have *no confidence* or hope that he ever will do. *We are directed* to "ask in faith, nothing wavering;"

and to "lift up holy hands without wrath and *doubting*." The prophet Isaiah upbraids idolaters with the folly and absurdity of praying unto a God that *cannot* save. But it would not be less absurd to pray to a God whom we believe *will not* save, though he possesses the ability.

Thirdly; prayer, especially public prayer, is an expression of charity and goodwill toward our fellow-men; and when offered up for all mankind, in all stations and relations in life, it is an expression of the most pure and unlimited benevolence. It is publicly desiring God, the source of all goodness, to be as kind and merciful to others, as to ourselves: and to make all his rational offspring the happy subjects of his grace and salvation. And this is calculated to have a most salutary influence upon society in general, and to prevent the perpetration of crime and mischief: for how can men indulge in malice and spite, injustice and cruelty toward each other, or even toward enemies, if they sincerely and habitually offer up prayers to God in their behalf, and entreat him to forgive and bless them? This religious exercise can hardly fail to exert—at least to a considerable extent—a restraining, and softening influence, very favourable to the peace and good order of society. Agreeably to this the Apostle, in his first Epistle to Timothy says, "I exhort therefore, that first of all supplications, prayers, intercessions, and giving of thanks be made for all men; for kings, and for all that are in authority; that we may lead a peaceable and quiet life, in all *godliness* and *honesty*."

This apostolic direction is so appropriate to the subject of this brief essay, that it deserves particular attention. And first I remark upon it, that the *requisition* to pray and give thanks for all men, is of *itself an unanswerable* argument for the ultimate *salvation and* happiness of all men.

It is impossible, I apprehend, to reconcile the passage with the opposite doctrine of endless suffering. With a certain doctrine which has long been retained in human creeds, it forms a perfect contrast, and is utterly irreconcilable: I mean the once popular doctrine of eternal election and reprobation—that, "by the decree of God, for the manifestation of his glory, some men and angels are elected to everlasting life, and others foreordained to everlasting death." Here the question arises, can it be required that Christians should pray for all good things for all men, in direct opposition to God's decree, whereby, for 'his own glory,' he hath foreordained a part of mankind to endless perdition and misery?

Would not thus praying for all men express an extent of benevolence, which, according to the abovenamed decree, never entered into the Divine counsels, and contrary to God's eternal purpose? Must we pray for all temporal and spiritual good things for those concerning whom their Maker has determined that they shall be the miserable objects of his hatred and wrath for ever? To pray for their present and future happiness, would, in this view, be opposing the divine will; and to pray for their conversion, and their deliverance from sin and misery, would be to intercede with God to violate, or to alter his own decree, and prevent the accomplishment of his eternal purpose and foreordination concerning them. It would be begging him to do that which he had determined should *not* be done, or which according to another theory, he knew from the beginning would never take place. Can such prayers be according to the mind and will of God? Surely not.

The *orthodox* clergy therefore (as they choose to be *distinguished*) and others, ought, in all reason and conscience, to alter, either their prayers or their

principles: either to adopt a sentiment which will allow them to have some faith and hope that God will ultimately manifest his favour and goodness unto all men, or else cease to ask him to do it.

The minister who *preaches* doctrines which he does not believe, is justly pronounced dishonest and hypocritical. But is it not equally inconsistent, and indeed far more reprehensible, for a person to address to God in prayer, sentiments in which he has no confidence, which he disbelieves and utterly disclaims?

It appears to me this is a serious matter, and ought to be seriously considered. There should be a uniformity of sentiment expressed in preaching and in prayer: for to pray in the language, and according to the principle of *universal* grace and salvation, and in preaching to labour to support the doctrine of *partial* grace, and of endless punishment, is like 'a fountain which sends forth at the same place, both sweet waters and bitter;' and too nearly verifies that other declaration of the apostle James—"out of the same mouth proceedeth blessing and cursing." Well might he add, "My brethren, these things ought not so to be."

The above remarks go to show, and if I mistake not, do make it appear irrefutably, that if we are divinely directed, which none will deny, to pray for the salvation and happiness of all men, then the doctrine which inculcates that sentiment must ultimately prove true; otherwise we are required to pray for that which God never intended to accomplish; or else that he intended it, knowing, at the same time, that he never *should*, and determining that he never *would* accomplish it. I see no way of escape from one or the other of these conclusions; the latter, it *will be agreed, is* inadmissible; the former therefore *must be true.*

But the passage of Scripture upon which we are commenting, directs that not only prayers, but "giving of *thanks* also, be made for all men." So that if any are too careless, or too wicked and ungrateful to perform the duty themselves, Christians and Christian ministers are required to do it for them, and in their behalf: that thank-offerings and praise may be continually presented to the universal PARENT—"God over all, blessed for evermore"—for the entire human family; in joyful anticipation of that happy period, that glorious consummation, when, "in the name of Jesus every knee shall bow, of things in heaven, and things in earth, and things under the earth; and when every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father"—"And giving of thanks for all men."

But can it be believed that we should be required to give thanks for all men, if to a part of mankind existence will not be a favour, but an eternal curse? Must we give thanks in behalf of all men, when a large portion of them (some have thought far the greatest part) are to be sinful, degraded, and miserably tormented, world without end? No requisition could be more absurd.

Shall we be told that we should give thanks for all men on account of the many *temporal* blessings they enjoy? Surely if these momentary enjoyments, will, with many of them, be succeeded by an infinite duration of sorrow, despair and wretchedness, these temporal gifts can be no cause of gratitude, either to themselves or others.

Or will it be urged that we should give thanks for all men because by the mercy of God in the mediation of Jesus Christ "sufficient provision (as it is *often said) is* made for the salvation of all?" Here *then we inquire*, How can that be a sufficient pro-

vision which fails to accomplish the end proposed, and which, it was known from the beginning, would fail, and consequently would be *insufficient?* In this view of the subject then, we determine, we think with certainty, that there can be no just ground for the exhortation to give thanks for all men, if any part of mankind, on any account whatever, will fail of salvation, and be endlessly miserable.

Should it be urged that, not knowing who shall be the subjects of these sufferings in a future state, we may give thanks *generally* for all men; it is obvious that this circumstance does not in reality alter the case at all, since it is admitted, and strenuously contended, that future endless suffering will be the destiny of *some.* In this view, and according to this sentiment, our giving thanks for *all* is only the result of our ignorance, because did we but know the event of things, and what will be the fate of mankind *individually,* innumerable instances would be exhibited, in reference to which it would be impossible that we should sincerely give thanks. I have dwelt at considerable length upon this point, and I cannot but think the arguments in relation to it, are reasonable and conclusive.

Before dismissing this part of the subject, it is proper to notice, that after exhorting that supplications, prayers, &c., be made for all men, the Apostle particularly mentions "kings, and all that are in authority:" that is, civil rulers of every grade, and without distinction of character, whether good and virtuous, or otherwise. It is, therefore, the positive duty of Christians to pray for the "powers that be," as "ordained of God." And this was uniformly the practice of the primitive Christians.

When St. Cyprian defended himself before the Roman Proconsul, he said, among other things, "*We pray to* God, not only for ourselves, but for all

mankind, and particularly for the emperors." Tertulian, in his Apology, is still more particular, and says, "We pray for all the emperors, that God may grant them long life, a secure government, a prosperous family, vigorous troops, a faithful senate, and obedient people; and that the whole world may be in peace, and that God may grant, both to Cesar, and to every man, the accomplishment of their just desires." Origen says, "We pray for kings and rulers, that with their royal authority, they may be found possessing a wise and prudent mind." They prayed, according to the direction of our Saviour, even for those by whom they were grievously persecuted.

We proceed to inquire for what purpose, and in view of what object, we are directed to offer up prayers, intercessions, &c., for all men. This, by the Apostle, is immediately subjoined, namely, "that we may lead a quiet and peaceable life, in all godliness and honesty."

And here I would take occasion to remark, and I do it in confidence and from careful observation, that the Scriptures never call upon us to pray that either ourselves, or any of the human race, may be saved from sufferings in a future state; nor is there a single example of any prayer to that effect in all the Bible. Neither the prophets, our Saviour, nor the apostles, that we have any account of, ever prayed that either themselves or others might be saved from endless punishment, or from *any* punishment in another world, and they never directed any one so to pray. But why did they not? For the best reason in the world: because God never subjected mankind to such punishment—never made them liable to it. He made the creature, the whole intelligent creation, *in this world, subject to vanity*, and to many evils; *all of which, however, we are assured he will over-*

rule for good. But he never exposed mankind to unseen sufferings and torments in a future and unknown state of being. And this, doubtless, is the reason why the Scriptures have not directed men to pray to be saved from such a state, nor have given examples of any that ever did pray in this manner. I state this with entire confidence of its truth.

But what is the burden of a great part of the prayers that are offered up to God in the present day? Why, not so much that the people may be delivered from their *sins*, and from the miseries consequent upon them in *this* world, but that their *poor souls* may be saved from hell torments, from the devil and his angels, and from Almighty wrath and vengeance in a world to come. These are the exhibitions of tremendous import, by which, in strains of awful eloquence, the absurdly styled preachers of *good tidings* have amused some, and alarmed to distraction others, of their unfortunate hearers. Even the sick and the dying have often not been suffered to close their short and weary pilgrimage of life, by paying the last sad debt of nature, without being visited by these "miserable comforters;" who, instead of soothing the wretched sufferer, and the afflicted relatives, by consoling representations of the infinite compassion and goodness of Jehovah, and the riches of redeeming grace, thus bidding "despair and anguish flee the struggling soul," while "his last faltering accents whisper praise"—instead of such humane attentions; instead of ministering such Christian consolations, they have often terrified the imagination, and the yet lingering spark of reason and reflection, with frightful representations of impending horrors—have prayed for them, and vehemently exhorted them to pray for themselves, that *their angry* and *terrible* Maker would save them *from the* dreadful gulf of misery and wo, into

which they must otherwise be plunged the moment they yield up the ghost.

Now where, I inquire, is the authority for such proceedings? or where any proper example to warrant them? They have originated in the *superstitions*, and are found only among the *traditions* of men.

St. Paul teaches us with what view, and for what object we should offer prayers and thanksgivings for all men, and especially for such as are in authority. It is "that we may lead a quiet and peaceable life in all godliness and honesty."

Here it is obvious that godliness and honesty are put as comprehending the sum of all Christian duty and obligation. So the Apostle doubtless meant to be understood. *Godliness* consists in being *like God*, as far as human peccability will admit. It consists in a conformity to His will, and in an imitation of His character and conduct; in purity of motive, integrity of principle, and unvarying, universal benevolence. *Honesty* relates particularly to our intercourse and dealings with mankind; and implies sincerity and candour, and strict rectitude and fidelity; that we cheerfully render to all their just dues; that we neither *do* nor *wish* anything injurious to any person; and, in short, that we study to fulfil that most reasonable and comprehensive injunction of our Saviour, deservedly called the golden rule of equity—"As ye would that men should do to you, do ye even so to them, for this is the law and the prophets."

Such "godliness and honesty" tend, above all things, to produce, and to preserve peace and quietness. Indeed, if they were uniformly and universally *practised*, a "quiet and peaceable" life would *be the unfailing* consequence.

Now sincere prayer has a direct tendency to pro-

mote godliness and honesty, and of course peace and quietness among mankind. And this it does, not by effecting any change in the disposition or the purposes of God, as was before observed, but by the influence which the practice of the duty is calculated to exert upon ourselves, and upon society. We have already noticed that prayer is an acknowledgement of our *dependance* on God, and that the habitual practice of it has a tendency to impress a sense of that dependance on the minds of men. It implies also a confidence in the *goodness* of God, and increases that confidence; and these views of the Supreme Being, and of the relation in which we stand to Him, form the very foundation of godliness.

It was also before observed that prayers, and especially public prayers, sincerely offered up in behalf of all mankind, are an expression of pure benevolence; and the practice of the duty tends to increase that benevolence and good will; and therefore it exerts a salutary influence on the minds of men. This it does by impressing upon them a sense of their *mutual* wants, and their mutual dependance and obligation; and consequently its tendency is to lead to, and to promote *honesty* as well as godliness; both which are necessary to a quiet and peaceable life.

Praying for civil rulers, in particular, has a tendency to excite feelings of reverence for their station and authority, and a respect for the government and laws administered by them, and is adapted to have a restraining and favourable influence both upon the rulers and subjects; and tends to promote the order and well-being of community, as well as the peace and comfort of individuals. Hence, by the prophet Jeremiah, the Lord gave directions to the *captive Jews in* Babylon, among other things, as

follows: "And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it: for in the peace thereof, shall ye have peace."

Without therefore supposing any alteration to be effected in the disposition or the purposes of the Almighty, in relation to mankind, by prayers, or other religious devotions; their utility may be inferred from their being divinely enjoined, and from their influence upon the minds and the conduct of men.

Let it not be thought then, that it is any part of the object of the foregoing remarks to undervalue the duty of prayer, either public or private, or to lessen in the view of any, its importance and obligation; No, far from it. It should be considered a great *privilege* as well as a great duty. Not, let it be repeated, with the view that it will effect any sort of change in the Supreme Being—in his disposition, his will, or his purposes. This can never be desirable. This, were it possible, ought above all things to be deprecated; and for this plain reason, that they cannot be changed for the better. Infinite wisdom, goodness, and benevolence, admit of no augmentation: neither can they suffer any diminution. Let heaven and earth rejoice! CREATION IS SAFE. But if the prayers and intercessions, however sincere, of frail, ignorant, erring man, who often mistakes, and even opposes his own happiness, and the best good of others, if his prayers could prevail to effect an alteration or variableness in the divine mind and counsels; or could, in any degree, control or influence the Creator, in his government of the universe, or of any human being, then praying persons would, of all others, be the most dangerous: they might do themselves and others the greatest possible *injury*, and even *ruin* the world by their *prayers!*

If I should admit the idea as correct, that the fervent supplications and entreaties of men, or of the best Christians, could ever alter, or be the occasion of altering, the will of God in anything; or of changing or disannulling one of his purposes; instead of exhorting that "men pray everywhere," I would beg and entreat them never to pray at all. I am satisfied that the original counsels of Jehovah are perfectly wise and good: I wish no other destiny for myself, nor for any creature of God, than those counsels have determined; and I desire they may remain unaltered, and unalterable for ever. And so they doubtless will; for thus saith the divine testimony by the prophet Isaiah, "O Lord, thou art my God, I will exalt thee, I will praise thy name; for thou hast done wonderful things; thy counsels of old are faithfulness and truth." And Solomon declares, "There are many devices in a man's heart; nevertheless the counsel of the Lord, that shall stand."

Obvious therefore, as I think it must be, that the benefit of prayers must be in the effect they produce upon *man*, and not upon his Maker, who is of one mind and cannot be changed,* we should alway

* A passage in the 5th chapter of the Epistle of James has often been quoted as proof of the efficacy of prayer, in prevailing upon the Supreme Being to alter his conduct, and even his disposition toward mankind, or toward certain portions of them in particular cases. The passage is as follows: "The effectual fervent prayer of a righteous man availeth much. Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again and the heavens gave rain, and the earth brought forth her fruit."

The account here given of Elias, or Elijah's praying, and the effect which followed, refers to the time of the reign of Ahab, *king of Israel*, as stated in the 17th chapter of the 1st Book of *Kings*.

It would seem however, from the history of the case

offer our prayers in humble submission, and entire resignation to the will and wisdom of God. Thus our Saviour himself prayed, in view of his approaching sufferings, saying, "O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt." And in that incomparable form of prayer, which he gave as a guide and pattern for his followers, one of the pe-

given, that it was rather a *prediction*, or *prophetic declaration*, than a prayer. The language is as follows: "And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the Lord liveth, before whom I stand, there shall not be dew nor rain these years but according to my word." This was a solemn *assertion*, and doubtless prophetic, but the language is not that of prayer, or entreaty. Again when he announced to the king that rain was about to be sent, it was in these words; Elijah said unto Ahab, "Get thee up, eat and drink, for there is a sound of abundance of rain." But neither is this the language of supplication or intercession. The purposes of God's providence, in the above instances, of withholding and of sending rain, being revealed to the prophet, and he being directed to declare them, he would, of course, *desire* their accomplishment, knowing they must be wise and benevolent; and in *this* view, he may be said to have prayed, both for the drought, and for the succeeding rain, and God, in fulfilling his purposes in these dispensations, verified the prediction of Elijah according to his desire, or prayer.

In like manner any prayer which falls in with God's purposes, will assuredly in due time be granted, and any prayer which is offered, however sincerely and fervently, which is contrary to God's design, or counsel, or which he sees not to be expedient, will as surely *not* be granted or fulfilled. For the divine purposes, formed in infinite wisdom, cannot be defective, and therefore admit of no improvement, or variation; and their accomplishment, secured by Almighty power, cannot be prevented.

There are some other declarations in the scriptures relating to the subject of prayer, which have been thought to convey the idea that divine favours are sometimes granted in immediate answer to prayer, and which, but for our prayers, would be withheld, and that, therefore, prayer does have an influence upon God, and induce him to do for us what he otherwise would not do. Among the passages of this sort, are 1 John, iii. 21, 22, and v. 14, 15. *The former* is as follows: "Beloved, if our heart condemn us not, then have we confidence toward God, and whatsoever we ask, we receive of him, because we keep his command

titions is, that the "will" of our heavenly Father may "be done on earth, as it is in heaven;" which comprehends the entire sum of all possible good to mankind. In this humble, dependant, cheerfully resigned, and submissive temper and spirit may we always offer our prayers, and all our devotions, to the Father of mercies, and the God of all grace.

ments, and do those things that are pleasing in his sight." In the latter passage, the statement is thus: "And this is the confidence that we have in him, that if we ask anything according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him." A little reflection must make it obvious that these statements, like many others, must be understood in a qualified sense. For it cannot be reasonable to expect that, although we may be assured that the Lord heareth all our prayers, and knoweth all our desires, that therefore, every particular desire of our hearts will be fulfilled, and that every petition we may offer, will be literally granted. It would require a greater degree of knowledge than we can pretend to, to determine always, or perhaps, even at any time, what is good for us, or what would, in reality be for our advantage. Hence, another passage says, "We know not what we should pray for as we ought." We may often think a thing, or an event would conduce to our welfare and happiness, and may ardently desire it; the effect of which, if granted, would be most injurious. Hence, a writer very justly remarks—"So frail, so blind, so ignorant is man, that did not Heaven, sometimes in mercy, deny us what we ask, we should be ruined at our own request." The natural tendency of prayer is to beget and increase in our minds, a sense of dependance, and also, a confidence in the wisdom and beneficence of our Creator, and heavenly Father, and cheerful submission to his will, and when in this disposition of mind, we offer our petitions, they will be granted either strictly, according to our request, or in *substance*, and even better than we desired, and at the most proper time; in conformity with the devout and confident ascription of the Apostle, "Now unto him that is able to do exceeding, abundantly, above all that we *ask or think*, according to the power that worketh in us," &c. Our prayers should always be in submission to the divine will and wisdom, in agreement with the direction of our Saviour—"Thy will be done on earth, as it is in heaven," *and according* also to his blessed example, "O my Father, if it *be possible, let this* cup pass from me, nevertheless, not my *but thine be done.*"

THE

UNIVERSALIST MANUAL.

PUBLIC WORSHIP.

A recommended manner of conducting public worship in the denomination of Universalists, on occasions when no regular Minister of the order is present.

Let some suitable person among the brethren be chosen, or requested, to lead in the services; and let him commence by reading a chapter, or select portion of the holy Scriptures; giving notice where the chapter or portion may be found. This being finished, let him, according to usual custom, read a hymn, and let the same be sung by the choir, or other persons present, as may be convenient. Let the person leading then offer a prayer, either extempore, if he be competent and so disposed, or else in the use of one of the forms of prayer for public worship, set forth in this book; or in the use of one of the forms for public devotion prepared with Responses which follow these suggestions, as may be most agreeable. After this, another hymn may be sung. Then let a printed sermon, previously selected, be read, either by the person conducting the services, or by some other suitable person present. After the sermon, a hymn may again be sung, and the services be closed with a short prayer and benediction, or with the benediction only, as may be thought expedient.

A form of public services, with responses by the people, either for the morning or afternoon.

After the reading of a chapter from the Bible, followed by the first singing, as is customary, the minister, or person leading, may proceed with the services by pronouncing two or three of the following select sentences of Scripture; or such others as he may think appropriate.

"The Lord is in his holy temple; let all the earth keep silence before him." *Hab.* ii. 20.

"From the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered to my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of Hosts." *Mal.* i. 11.

"Who is like unto thee, O Lord, amongst the gods? who is like unto thee, glorious in holiness, fearful in praises, doing wonders? The Lord shall reign for ever and ever." *Ex.* xv. 11—18.

"Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear before thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee." *Rev.* xv. 3, 4.

"They that wait upon the Lord shall renew their strength: they shall mount up with wings as eagles, they shall run and not be weary, and they shall walk and not faint." *Is.* xl. 31.

"Rend your heart and not your garments, and turn unto the Lord your God; for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil." *Joel* ii. 13.

"To the Lord our God belong mercies and forgiveness, though we have rebelled against him; neither have we obeyed the voice of the Lord our God

to walk in his laws, which he set before us." *Dan.* ix. 9, 10.

"I will arise and go to my father, and will say unto him, Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son." *Luke* xv. 18, 19.

"Seeing that we have a great high-priest that is passed into the heavens, Jesus the Son of God. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." *Heb.* iv. 14—16.

"The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a spirit, and they that worship him, must worship him in spirit and in truth. *John* iv. 2, 24.

"Thou shalt worship the Lord thy God, and him only shalt thou serve." *Matt.* iv. 10.

The minister may then address himself to the congregation in some such manner as the following:—

Beloved brethren, ye see how urgently the Scriptures require it of us, both as a bounden duty, and a most desirable privilege to worship the Lord our God, to reverence and adore him on account of his greatness and the glory of his perfections, and especially for his goodness and mercy, which endure for ever, and are over all the works of his hands; and which have been so graciously and so wonderfully manifested to the children of men.

And as we are assembled together at this time, unitedly to offer our devotions unto him, the Father of our spirits, to confess our sins before him, to render thanks for the great benefits we have received at his hands, to set forth his most worthy praise, to hear his most *holy* word, and to ask those things which *are requisite* and necessary, as well for the body as

the soul; I therefore earnestly entreat you, as many as are here present, devoutly to accompany me, with sincere hearts and humble voices, unto the throne of the heavenly grace.

Let us pray.

Our Father, who art in heaven, hallowed be thy Name: thy kingdom come; thy will be done on earth as it is in heaven: Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil; for thine is the kingdom, and the power, and the glory, for ever and ever. *Amen.*

The people may repeat this audibly with the minister, or leader.

Minister. O thou that hearest prayer, unto thee shall all flesh come.

People. Thou turnest thee unto the prayer of the destitute, and despisest not their desire.

M. If thou Lord shouldest mark iniquities, O Lord who shall stand?

P. But there is forgiveness with thee, that thou mayest be feared.

M. O Lord, our heavenly Father, whose tender mercies are over all thy works, have mercy upon us, miserable sinners.

P. Have mercy upon us.

M. Remember not against us, O Lord, our manifold transgressions; but spare and deliver us, that we may glorify thy name.

P. Spare and deliver us, O Lord our God.

M. From all blindness of mind; from all self-dependance, pride and hypocrisy; from envy, hatred and malice, and from all uncharitableness.

P. Good Lord deliver us.

M. From the corruptions of the world; from unreasonable and wicked men; from all error and

false doctrine: from hardness of heart, and contempt of thy holy word and commandment.

P. Good Lord deliver us.

M. We thy needy and sinful creatures do beseech thee to hear us, O Lord our God; and to grant us the protection of thy good providence, and in thy good time cause us to rejoice in the fulfilment of thy gracious promises; in our salvation from sin, in the entire destruction of all evil and misery, and in the universal and perpetual reign of righteousness and peace.

P. We beseech thee to hear us, good Lord.

M. That it may please thee to bless all Christian rulers and magistrates; giving them grace and wisdom to execute justice, and to maintain truth and order; so that under the protection of equal laws, and impartially administered, we may lead a peaceable and quiet life, in all godliness and honesty, to the glory of thy holy name.

P. We beseech thee to hear us, good Lord.

M. That it may please thee to enlighten all public religious ministers and teachers, with true knowledge, and a clear understanding of the Holy Scriptures; and that both by their teaching and their good examples, they may constantly set forth and commend the truth to others.

P. We beseech thee to hear us, good Lord.

M. That it may please thee to cause the light and comfort of the holy gospel of thy heavenly grace to be diffused among all the nations and families of the earth, and everywhere to produce the peaceable fruits of righteousness.

P. We beseech thee to hear us, good Lord.

M. That it may please thee to succour, help and comfort, all who are in danger, necessity, and tribulation.

P. We beseech thee to hear us, good Lord.

M. That it may please thee to bless and preserve all travellers by land or by water; all houseless wanderers; all sick and destitute persons, and little children, and to show thy pity upon all prisoners and captives.

P. We beseech thee to hear us, good Lord.

M. That it may please thee to defend and succour all widows and orphans, and all such as suffer under oppression, bereavement and grief.

P. We beseech thee to hear us, good Lord.

M. That it may please thee to be gracious to all our relatives, friends and neighbours; to pity and forgive our enemies, and turn their hearts; and to have mercy upon all men.

P. We beseech thee to hear us, good Lord.

M. That it may please thee to give and preserve to our use, the kindly fruits of the earth, for our sustenance and enjoyment.

P. We beseech thee to hear us, good Lord.

M. That it may please thee to give us true repentance for all the sins and errors of our past lives, and to give us grace to live for the future in cheerful obedience to thy holy will.

P. We beseech thee to hear us, good Lord.

M. O Lord, let thy mercy be showed upon us.

P. As we do put our trust in thee.

M. O Lord, we beseech thee favourably to hear our supplications and prayers; and grant that as we are justly punished for our offences, so we may be mercifully delivered by thy goodness, to the glory of thy name, through Jesus Christ our Redeemer and Saviour.

P. Amen.

M. With our prayers, O Lord, we would also offer our unfeigned thanksgivings for all thy mercies and thy loving-kindnesses, which have been ever of old, and which are graciously continued unto us, thy needy and dependant offspring. Thou art our God,

and we will praise thee; our father's God, and we will exalt thee. Thou hast created all things; thou upholdest all things; thou governest all things in infinite wisdom and goodness. Thou hast made of one blood all nations of men, to dwell on all the face of the earth, and hast determined the times before appointed, and the bounds of their habitation: that they should seek the Lord, if haply they might feel after him, and find him; and we rejoice that thou art not far from every one of us; for in thee we live, and move, and have our being.

P. Bless the Lord, O, our souls, and forget not all his benefits.

M. Thy kingdom, O God, is an everlasting kingdom, and thy dominion endureth throughout all ages. Justice and judgment are the habitation of thy throne; mercy and truth shall go before thy face. Our hearts shall rejoice in thy salvation: our mouths shall speak the praise of the Lord; and let all flesh give thanks unto his holy name. Blessed be the name of the Lord our God from everlasting to everlasting; and let all the people say Amen.

P. *Amen.* Praise the Lord.

Closing supplication.

ALMIGHTY God, and heavenly Father, who hast given us grace at this time, with one accord, to make our supplications and to offer our thanksgivings and praises unto thee; graciously vouchsafe to accept the same, and to sanctify these services to our spiritual improvement. And we beseech thee, O Lord, to continue unto us the tokens of thy favour and goodness, as thou seest necessary and expedient for us, granting us, in this world, all things needful for life and godliness, and in the world to come life everlasting. The grace of our Lord Jesus Christ, *and the love of* God, and the communion of the Holy *Ghost, be with* us all evermore. Amen.

Another form of public service with responses.

The minister or leader may commence, as before suggested, by reading a portion of the holy Scriptures, singing, &c., and then, addressing the congregation, may say:

Beloved brethren, let us unite in devout thanksgiving and prayer, to Almighty God, our heavenly Father.

Minister. It is a good thing to render thanksgiving and praise unto thy name, O thou most Highest.

People. To tell of thy loving-kindness early in the morning, and of thy truth in the night season.

M. For thou hast made us glad through thy works.

P. And we will give praise for the operation of thy hands.

M. Thou art God, and there is none beside thee.

P. God over all; blessed for evermore. Amen.

M. By the word of thy power, O God, thou hast created all things.

P. And for thy pleasure they are and were created.

M. Thou doest thy pleasure in the armies of heaven, and among the inhabitants of the earth.

P. And there is none that can stay thy hand, or say unto thee, What doest thou?

M. Thou hast made of one blood, all nations of men, for to dwell on all the face of the earth.

P. And thou hast determined the times before appointed, and the bounds of their habitation.

M. That they should seek the Lord; if haply they might feel after him, and find him.

P. And behold! He is not far from every one *of us.*

M. In God we live, and move, and have our *being.*

P. For verily, we are his offspring.

M. Praise the Lord, O my soul; and all that is within me praise his holy name.

P. Praise the Lord, O our souls, and forget not all his benefits.

M. I will magnify thee, O God, my King, and I will praise thy name for ever and ever.

P. Every day will we give thanks unto thee, and praise thy name for ever and ever.

M. Great is the Lord, and marvellous, worthy to be praised; his greatness is unsearchable.

P. One generation shall praise thy works to another, and shall declare thy mighty acts.

M. As for me, I will be talking of thy worship, thy glory, thy praise, and thy wondrous works.

P. The Lord is gracious, and full of compassion; slow to anger and of great mercy.

M. The Lord is good to all, and his tender mercies are over all his works.

P. Thou openest thine hand, O Lord, and fillest all things living with plenteousness.

M. Thy kingdom, O God, is an everlasting kingdom, and thy dominion endureth throughout all ages.

P. The Lord is righteous in all his ways, and holy in all his works.

M. My mouth shall speak the praise of the Lord.

P. And let all flesh give thanks unto his holy name, for ever and ever.

M. Let the heavens rejoice, and let the earth be glad; for the Lord God, omnipotent reigneth.

P. Alleluia! Let everything that hath breath praise the Lord.

M. (First saying; Let us pray.) Accept, we humbly beseech *thee, O* Lord, our devout praises and thanks*givings; and* graciously hear the supplications which

we now offer unto thee, through thy Son, our Saviour, Jesus Christ.

P. Graciously hear us, O Lord.

M. O Almighty God, whose never-failing providence ordereth all things, both in heaven and earth; we earnestly pray thee to put away from us every thing that is hurtful, and to give us all those good things which are needful for us, through Jesus Christ our Lord.

P. Graciously hear us, O Almighty God.

M. Grant, O Lord, we humbly beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy church and people may joyfully serve thee, in all godly quietness, through Jesus Christ, our Mediator, and Advocate.

P. Graciously hear us, O Lord.

M. O Lord, our God, who alone canst order the unruly wills and affections of sinful men, grant that we may always love the things which thou commandest, and desire those things which thou dost promise, that so among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found, through Jesus Christ our Redeemer.

P. Graciously hear us, O Lord, our God.

M. O heavenly Father, who hatest none of thy creatures; and who art kind, even to the unthankful and evil of mankind; have mercy, we beseech thee, upon all Jews, Turks, Heathens, and Heretics; and so bring them home, blessed Lord, to thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one Shepherd, Jesus Christ, our Saviour.

P. Graciously hear us, O heavenly Father.

M. O Father of all mercies, and God of all grace, *who art always* more ready to hear than we to pray; *who knowest* our necessities before we ask, and our

ignorance in asking; and who art both able, and disposed to do for us better, and far more abundantly, than we can either ask or think; teach us to reverence and adore thy character: to magnify the riches of thy mercy and grace, and to live in cheerful obedience to thy will and commandments, all the days of our life, through Jesus Christ, our Lord.

P. Graciously hear us, O Father of mercies.

M. Almighty God, who hast given us grace at this time, with one accord to make our supplications and prayers, and to offer our thanksgivings and praises unto thee; whose name only, is most excellent and adorable. We beseech thee to regard with favour, these our sincere, though feeble and imperfect services. And since we are wholly dependant on thy care and bounty; continue, we humbly pray thee, and increase unto us, the tokens of thy mercy, and grant us thy constant guidance and support, that we may be safely conducted through the perils and changes of this our earthly pilgrimage, to that heavenly state of rest and blessedness, designed as the permanent home and portion of all the now frail children of humanity, according to the eternal counsels of thine infinite wisdom and love, revealed in the glorious gospel of thy Son Jesus Christ, our blessed Redeemer and Saviour.

P. Even so, Amen.

M. To God, only wise, and infinitely good, be ascribed all honour and glory, dominion and power.

P. As it was in the beginning, is now, and ever shall be, world without end. Amen.

This service may then be closed with the Lord's Prayer, repeated by the minister and people together.

A Prayer for Public Worship.—Morning.

ALMIGHTY God, who hast made it the duty of all men to reverence and worship thee, as their great Creator, and the Father of their spirits; and who by thy Son Jesus Christ, hast taught us to address ourselves unto thee with the humble confidence of children imploring the aid of an indulgent Parent—In compliance with this duty, and which is also a most inestimable privilege, we would at this time present our supplications unto thee in the name, and according to the direction of thy well-beloved Son to his early disciples, saying, "Our Father, who art in heaven, hallowed be thy name: thy kingdom come: thy will be done on earth, as it is in heaven: give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us: and lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, for ever. *Amen.*"

O Lord our heavenly Father, we earnestly pray that our hearts may always be deeply impressed with a sense of thy greatness, and of thine infinite goodness; that we may sincerely reverence, and devoutly adore thee: that we may put our whole trust in thee, and with humble confidence resign ourselves to thy wise direction and governance in all the circumstances and events of our lives; being firmly persuaded that thy loving-kindness will never be utterly taken from us, nor thy faithfulness fail. May the influences of thy grace and good spirit deliver us from our sins; help our infirmities; incite us to that which is good; strengthen us to perform the same, and keep us steadfast therein.

We desire, O Lord, with reverence and deep humility, to confess and lament before thee this morning, our manifold sins and transgressions. We would acknowledge contrition and self-abase-

ment, that we have erred and strayed from thy ways like lost sheep. We have followed too much the corrupt desires and devices of our own hearts. We have left undone the good things which we ought to have performed, and we have done those evil things which thou hast forbidden. But thou, O Lord, have mercy upon us, miserable offenders. Make us truly contrite before thee, under a sense of our sins, and of our great ingratitude to thee, the God of our lives, and the Father of mercies. May thy goodness lead us to sincere repentance, even to the turning us from all our iniquities, and from every evil way, that we may henceforth live a sober, righteous, and godly life, to the glory of thy holy name.

And we most earnestly supplicate thy mercy and grace, O Lord, for all mankind; that thy way may be known upon earth, thy saving health among all nations: that the people may praise thee, O God; yea, that all the people may praise thee: that the nations may rejoice and be glad, because thou shalt judge the folk righteously, and govern the nations upon earth. To this end we pray that the light of truth may everywhere dispel the darkness of ignorance and error: that the word of the Lord may have free course, and be glorified. May the gospel of peace and salvation be faithfully proclaimed, and cordially embraced, in its true spirit, and in its renovating influence, in all places: to the breaking down of the empire of sin and death, till at length, the whole of thy dispersed sheep may be gathered into one fold, under one Shepherd, Jesus Christ, our Lord.

With our prayers, O heavenly Father, we would offer unto thee our sincere and devout thanksgivings and praise for all the manifestations of thy goodness *and loving-kindness* to us, and to the world of *mankind.* We bless thee for our creation, and pre-

ervation, and for the bounties of thy providence, by which our temporal wants are daily supplied. Especially we would adore thee, O blessed Lord God, for the unspeakable gift of thy Son, for our redemption; and that to fulfil the purpose of thy love concerning the human race, he freely gave himself a ransom for all to be testified in due time. May we herein behold what *manner* of love, O heavenly Father, thou hast bestowed upon us; and may we be enabled, by the influence of that love, to show forth thy most worthy praise, not only with our lips, but in our lives; by walking before thee in holiness and righteousness, all our days.

And since we are favoured with this opportunity of uniting together in social worship, accept, O Lord, we beseech thee, our humble offering, and crown us and our religious services with thy blessing, according to our necessities, and thy good pleasure; granting us in this world, the knowledge of thy truth, and in the world to come life and glory immortal; through Jesus Christ, our Lord and Saviour.

AMEN.

Prayer before Sermon in the Afternoon.

ALMIGHTY God, the Father of our Lord Jesus Christ, and the Father of mercies—We thy frail and needy creatures desire to humble ourselves before thee, under a deep sense of our sins and great unworthiness, and of our entire dependance on thy goodness and bounty. We would also come before thee with the voice of thanksgiving and praise, in a grateful acknowledgment of thy favour and loving-kindness, so variously, and so constantly manifested toward us. What shall we render unto the Lord for all his benefits? We will take the cup of salvation, and will call on the name of the Lord.

We would adore thee, and praise thy name, O

heavenly Father, for all the temporal blessings of thy good providence, which are still continued unto us, and by which our numerous, and constantly returning wants are so bountifully supplied, giving us richly all things to enjoy. We thank thee, especially for our religious and Christian privileges: for the means of knowledge and grace, and for the hope of everlasting salvation and glory, through our Lord and Saviour, Jesus Christ. In view of these inestimable favours, and heavenly prospects, may we no longer yield ourselves, nor any of our faculties of body or mind, as instruments of unrighteousness unto sin: but may we yield ourselves unto God, as those that are alive from the dead, and our members as instruments of righteousness unto God. May thy testimonies be our study, and thy worship and service our holy delight and our joy.

Guide us, O Lord, we pray thee, in the way of truth and peace. Prepare us for all the events of thy providence which yet await us in this transitory state: sustain us by thy grace in every trial; support and comfort us in affliction, and sanctify to us all thy dispensations. In prosperity may we be humble and grateful: in adversity may we be resigned and patient; and with thine apostle of old, may we learn in whatsoever state we are therewith to be content.

We devoutly thank thee, O heavenly Father, for the opportunity of assembling this afternoon for thy worship. May we solemnly realize how great, and how good a thing it is, to worship the Lord in the beauty of holiness. Be in the midst of us, we pray thee, by thy gracious influences. Sanctify us to these holy services, and shower down thy blessings upon us, suited to our various circumstances and wants; and *may* each of us find it good for us to be *here.* *May every* part of these religious exercises

be devoutly performed to thine acceptance, and to our edification. May we praise thee with joyful hearts: may we call upon thee in sincerity and fervour; and may the instructions and counsels which shall be communicated to us, be in accordance with the word of truth, and the gospel of thy grace—even that word of the Lord which endureth for ever. And may the same be cordially received, and bring forth in us the fruits of holiness and sincere obedience, to the glory and praise of thy holy name, O our Father, and our God.

And grant, we earnestly entreat thee, O Lord, that the divine instructions, the rich consolations, and the sublime hopes of the gospel may be extended to all mankind: that the earth may be full of the knowledge of the Lord: that all people may worship thee, sing of thee, and praise thy name—which is great, wonderful and holy. To this end we pray that the word of the Lord may have free course and be glorified: that its heavenly light may penetrate the yet benighted parts of the earth, where gross darkness covers the minds of the people; converting sinners from the error of their way: turning the heart of the fathers with the children, and the disobedient to the wisdom of the just, to make ready, among *them* also, a people prepared for the Lord.

Heavenly Father, we would offer our fervent petitions in behalf of all worshipping congregations this day, wherever assembled. May the divine influences be with them. May the voice of him that bringeth good tidings be heard among them, publishing peace and salvation, and saying unto Zion, "Thy God reigneth;" and may great grace be upon *them* all. May the cause of virtue and piety, and of *pure gospel* truth and heavenly charity, be promoted *this day*, to the honour of thy name, and the in-

creased happiness and joy of thy people, O Lord our God.

And now, holy Father, in closing our supplications at this time, we would, with humble confidence, address ourselves unto thee in the form and language prescribed by thy Son Jesus to his early disciples—saying as taught by him, "Our Father, who art in heaven," &c.

[Repeat the Lord's Prayer entire].

For Morning, before Sermon.

OUR Father who art in heaven—We adore thee as the high and holy one who inhabiteth eternity, whose nature and whose name is love. We rejoice that all eyes are permitted to wait upon thee, and that thou openest thy hand and fillest all things living with plenteousness. We rejoice exceedingly in the privilege of addressing thee by the endearing name of *Father*. We lament that we have so often been such ungrateful and disobedient children of a most kind and indulgent parent; who notwithstanding our waywardness, and our repeated deviations from the path of duty, hath never forsaken us, nor withheld from us the tokens of his mercy and loving-kindness. Numerous as our daily wants, O heavenly Father, and unceasing as our entire dependance, have thy blessings been showered down upon us. Thy care has watched over us in the darkness and in the light, which to thee are both alike; for the darkness is no darkness with thee, and thou hast guarded us amid dangers innumerable, both seen and unseen by mortal eyes.

We praise thee especially, O our Father and our God, for the gospel of thy free and boundless grace, in which are eminently exhibited the eternal purposes of thy love: by which life and immortality *have been brought to* light: which furnishes a hope, *which maketh not* ashamed, and which is as an an-

chor to the soul, both sure and steadfast. May we duly prize these wonderful displays of thy goodness to the children of men. May we manifest our ardent gratitude, by lives of virtuous obedience, and pious resignation to thy holy will.

We thank thee, O gracious Father, that in the midst of dangers thou hast preserved our lives to the present time, and that by thy good providence we have been permitted to assemble together this morning for Christian and social worship; to unite in the solemn services of religious devotion, of supplications and prayers, of praise and thanksgiving; and that we may derive instruction and consolation from thy holy word. Bless us, we pray thee, in our devotions at this time, and let the words of our mouth and the meditations of our heart be acceptable in thy sight, O Lord our strength and our Redeemer. Refresh us with the tokens of thy love and favour; for thy favour is life, and thy loving-kindness is better than life. May we be sensible of our dependance on thee, and may we have an abiding confidence in thy mercy, and thy Fatherly care; being assured that thou carest for us. May we never be left, even in the darkest seasons, and the most trying circumstances, to distrust thy goodness, or charge our Maker foolishly; but may we remember the declaration of thy servant of old, that the Lord doth not afflict willingly, nor grieve the children of men; that though he cause grief, yet will he have compassion according to the multitude of his mercies; and that though our strength and our heart fail us, God will be the strength of our heart, and our portion for ever.

Forgive our sins, we beseech thee, O Lord, for *they* are great, and our transgressions for they are *many*. *They* are a burden too heavy for us to bear;

O deliver us from them for thy mercy's sake, and so will we praise thee with joyful lips.

And we pray for thy blessing, O heavenly Father, upon the world of mankind. Let thy light and thy truth dispel the darkness of ignorance, error and superstition, from the minds of men, and lead them to the knowledge, experience and practice of virtue and true religion; that thy way may be known upon earth, thy saving health among all nations. And, in thy own good time, may all people, nations and kindreds of mankind be subjected to the government of thy Son, the Messiah; enjoy the blessings of his peaceful reign, and be the willing subjects of his kingdom of righteousness and salvation, to the glory of thy holy name, world without end. AMEN.

Before Sermon in the Afternoon.

ALMIGHTY God, our heavenly Father, we would again enter into thy gates with thanksgiving, and into thy courts with praise; we would be thankful unto thee and speak good of thy name, for thou art the Lord our God. It is thou who hast made us, and not we ourselves; we are thy people and the sheep of thy pasture. May we worship the Lord in the beauty of holiness; and may all the earth stand in awe of him. For he cometh: for he cometh to judge the earth: with righteousness shall he judge the world, and the people with his truth. Thou, O Lord, art our refuge and strength; a very present help in time of trouble. Therefore will we not fear, though the earth be removed, and though the mountains be carried into the midst of the sea: though the waters thereof roar and be troubled. For there is a river, the streams whereof make glad the city of God, the holy place of the tabernacles of the Most High. God is in the midst of her, therefore shall she not be moved: God shall help her

and that right early. How excellent is thy loving-kindness, O God! therefore the children of men put their trust under the shadow of thy wings: they shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures. For with thee is the fountain of life; and in thy light shall we see light.

We adore thee, O Lord, because thou art good, and because thy mercy endureth for ever. May we be that happy people whose God is the Lord; a peculiar people, showing forth the praises of him who hath called us out of darkness into marvellous light. We are taught, heavenly Father, as well by thy providential dealings, as in thy word and gospel, that thou art benevolent and kind, even to the unthankful and the evil, and that thy compassions fail not: great is thy faithfulness. May we learn to imitate the examples of thy great and universal goodness; and study to be perfect, as our Father who is in heaven is perfect.

We earnestly look to thee, O Lord, for thy blessing while we wait before thee, and humbly offer thee our public devotions this afternoon. May we here sit together as in a heavenly place; and may thy banner over us be love, while we feast upon the unsearchable riches of Christ. May our prayers be accepted, and graciously answered in peace to our souls; and may our praises rise up as holy incense, and be an offering and a sacrifice well pleasing in thy sight. May the doctrines of thy word, which shall be published at this time, drop as the rain, and distil as the dew; as the small rain upon the tender herb, and as showers upon the grass; and may the fruits of righteousness be the salutary effects produced. May thy good Spirit assist us in all the services of the Christian sanctuary. May great grace be upon us all, causing us to rejoice in the Lord, and

to joy in the God of our salvation. Direct and govern us in all our doings: further us with thy continual help, and satisfy us early with thy mercy and favour.

Be graciously present, O God, with all worshipping assemblies; and may great good be done this day, in the name of thy holy child Jesus. Extend a knowledge of thy redeeming grace to all people, in all parts of the world, even in those dark places of the earth, which are full of the habitations of cruelty; so that in due time, all may be brought to hear and know the joyful sound of salvation; may walk, O Lord, in the light of thy countenance; in thy name rejoice all the day, and in thy righteousness be exalted.

O Lord our heavenly Father; there is no God like unto thee, who pardoneth iniquity and transgression, because thou delightest in mercy. Forgive us, we pray thee, our trespasses, and turn us from every evil way. Accompany us by thy grace through all the changes of this transitory state of existence; and when we fail on earth, receive us, with all the redeemed, to praise and glorify thee, in a world without end, through Jesus Christ our Lord.

AMEN.

For Morning.

ALMIGHTY and everlasting God, whose name only is excellent, and who art the most high over all the earth—Thou hast created all things, and for thy pleasure they are and were created. We would adore thee as the wise and benevolent ruler and governor of all things, of all creatures and all events. We desire to acknowledge, with unfeigned gratitude, our entire dependance on thee for all our enjoyments, and all that we can hope for, in time and eternity.

We thank thee, heavenly Father, for the preservation of our lives from our earliest days to the present time, and for all the manifestations of thy goodness to us in the supply of our bodily wants: for food and raiment, for health, and for the exercise of our rational faculties; for the blessing of friends, and the comforts of society and social intercourse; and for all the various enjoyments of the varied seasons, which are successively crowned with thy goodness.

Especially, we would devoutly bless and praise the name of the Lord for our religious privileges: for the establishment of public worship among us upon gospel principles; and for the repeated opportunities we enjoy of uniting together in its sublime and sanctifying exercises. May we esteem this service of our God as the most perfect freedom; so that like the devout David of old, we shall always be glad when it is said unto us, "Come, let us go up to the house of the Lord." We bless the Lord for the opportunity of meeting together this morning for religious devotion. May we worship the Lord in the beauty of holiness, and with elevated affections, and may we find our spiritual strength renewed; so that like the baptized eunuch of old, we may go on our way, and pursue our Christian course rejoicing.

Continue, O heavenly Father, to manifest thy favour and loving-kindness unto us; and guide our feet in paths of righteousness and peace; may we in all things obey thy blessed will; do good in our day and generation, and set forth thy most worthy praise.

And we would humbly offer unto thee, O Lord, our earnest intercessions for all mankind; beseeching thee to grant that the pure light of the gospel may be made to shine upon all nations, that they

may all be made acquainted with thy true character, thy gracious disposition, and thy holy and benevolent purposes concerning them. Let thy truth, O merciful God, as it is in Jesus thy Son, illuminate their benighted minds; dispel the deep darkness from their understandings; turn them from dumb idols, and from their own vain imaginations, to know and serve thee, the one living and true God. That so thy way may be known upon earth: thy saving health among all nations; that the people may praise thee, yea, that all the people may praise thee.

Especially we pray that thy holy church, under the reign of thy Son, the Messiah, wherever it is, or shall be, established, may be defended by thy power, and sustained by thy most gracious and ready help. May the gospel prevail and prosper more and more, even to the pulling down of strongholds, casting down imaginations, and every high thing which exalteth itself against the knowledge of God; and bringing into captivity every thought to the obedience of Christ. And we pray that all who profess and call themselves Christians, may be brought to an agreement in the truth, and may hold the true gospel faith in the bond of peace, and in righteousness of life; so that they may live in unity and godly love, to their mutual comfort and edification; and to the glory of thine abundant grace, in Christ Jesus, our Lord.

We beseech thee also, O heavenly Father, so to direct and dispose the hearts of all Christian rulers, that they may truly and impartially administer justice, to the terror of evil doers, and to the praise and encouragement of those that do well; so that under the protection of just and equal laws and faithfully executed, our rights and privileges may be secure, and that we may joyfully serve and worship

thee in all godly quietness, to the glory of thy ho name.

Finally, we commend to thy fatherly goodness, those who in this transitory life, are in trouble, s row, want, sickness, or any other adversity: l seeching thee to give them patience and a joy hope under all their sufferings, and in thy good ti a happy deliverance out of all their afflictions; a to thy name be all the glory, and all the praise, wo without end. AMEN.

For Morning or Afternoon.

ALMIGHTY Father, Lord of heaven and ear the Creator and Governor of the universe! thy care and goodness we have been preserved the present period, and are again permitted to m together, and to unite in sacred devotion, in ofl ing our praises and thanksgivings unto thee, the G of our lives; and in presenting renewed suppli tions and prayers, in acknowledgment of our en dependance on thee, and of our humble hope confidence in thy mercy and loving-kindness.

Thou, O Lord, hast been our guardian and gu from the earliest moment of our existence: y thou didst see our substance, being yet imperfe and in thy book were all our numbers written. are fearfully and wonderfully made: marvellous thy works, O God; and that our soul knoweth ri well. Thine eye hath watched over us with pare al tenderness, and thine almighty arm hath b continually stretched out for our safety and supp Thou hast been our preserver amid temptati and dangers. Thou wilt be our guide till death, our portion for ever.

We would look unto thee, O our God, as child *to a kind and* merciful Father. Truly sensible *our ignorance* and frailty, we implore thy wisdo

enlighten our minds, and the quickening influences of thy grace to deliver us from the delusions of error, and the dominion of sin. Preserve us mercifully from the power of temptation: keep us from the snares of vice; from walking in the counsel of the ungodly, or standing in the way of sinners; but may our delight be in the law of the Lord, and in his law may we meditate day and night. May a deeper conviction of truth, and an increased hungering and thirsting after righteousness, cause us to abound in every good word and work. May the excellent principles of that gospel, which speaks peace on earth, and good will to men, be exhibited, not in our profession only, but in our tempers, affections, and conduct; so that our example may lead others to glorify our Father in heaven.

We pray, holy Father, for thy gracious influences upon all the nations and families of the earth. That all people may be made acquainted with the excellence of thy character, and especially that they may comprehend, to their astonishment and joy, the glorious heights, and the unfathomable depths of that divine love, which sanctifies and saves our race. That all may abandon their idols and their errors, and worship THEE, as the universal extent of thy goodness requires.

We pray for thy blessing, O Lord, upon the people in this part of thine earthly heritage. May they be so instructed in thy truth, and so obedient to its dictates, as to walk honestly and uprightly, as children of the light; in the fulfilment of the duties of their respective stations. And may they exercise toward each other, that brotherly kindness and charity, and that peaceful temper and disposition, which is commended to them in the gospel of our salvation.

Let thy blessing and favour, O heavenly Parent,

be upon our country and nation. May rulers and magistrates, of every grade, be disposed and enabled, so to discharge the duties of their respective stations and offices, as shall most contribute to the suppression of immorality and vice, which are a reproach to any people; and to the promotion of virtue and righteousness, which truly exalt a nation.

Finally, we would offer unto thee, O our God, supplications, prayers, intercessions, and giving of thanks for all men, of all orders and conditions, and in all circumstances, earnestly desiring that we and all others may possess those true principles of piety and gospel obedience, which will effectually incline all to lead a quiet and peaceable life, in all godliness and honesty. Assist us mercifully, O Lord, in the further duties which are now before us. May we praise thee with gladness of heart, and with sincere gratitude; and may the instructions and counsels which may be communicated unto us at this time, be in accordance with thy holy word and gospel; even the word of our God, which liveth and abideth for ever. May this word of truth be mixed with faith in those who hear it, so that they may be edified and profited thereby; and may bring forth the fruit of good living; to the honour and glory of thy holy name, through Jesus Christ, our Mediator and Redeemer. AMEN.

CONFERENCE AND SOCIAL MEETINGS.

Remarks and Suggestions.

UNIVERSALISTS are not in general favorably inclined to violent, or passionate religious excitements; *produced, as they* commonly are, by fearful representa*tions, and terrific* descriptions in relation to God, and

the supposed condition of the souls of men, a numerous portion of them, at least, in a future state, or in the *eternal world*, as the common phrase is. Neither are they disposed to place much confidence in the public relation of individual experiences; descriptions of particular feelings, and exercises of mind; gloomy and almost despairing apprehensions, succeeded suddenly by sensations the most exhilarating and joyful, producing ecstasies and raptures inexpressible; a process which appears to be relied upon by some, as certain evidence of regeneration, a change of heart, getting religion, &c.

Nor are Universalists in favour of keeping up and attending a constant succession of religious meetings, protracted for several weeks together, on which it is wished and expected the people should attend, day and night, to the neglect of their temporal avocations, and even their domestic duties.

Nevertheless, Universalists are strongly, and unitedly in favour of the regular and devout celebration of public worship; esteeming it not only a solemn duty, and strictly obligatory; but also a most desirable privilege and happiness; and which, we believe, exerts a very beneficial influence upon the minds and morals of community. And beside the usual occasions of public worship, when a regular discourse or sermon is expected to comprise a part of the religious services, many are persuaded of the utility, at convenient times, of what are termed *conferences*, or social meetings for praise, prayer, exhortation, &c. Such meetings, when judiciously conducted, cannot be justly objectionable, and may, it is believed, be very interesting and salutary; tending to increase devout and pious affections, and to strengthen the bonds of Christian union and fellowship. *They can only* be injurious when imagination, *fancy, unchastened* zeal, or ungoverned feelings and

emotions, overpower and control the understanding and judgment, and destroy, or abate, the solemnity, and the holy awe which should always accompany divine worship; and the humility and reverence which should characterize the Christian worshipper.

At these social meetings it is expected that some ministering brother or brethren, or some judicious lay brother, when no minister is present, will superintend and direct the religious exercises; so that nothing like confusion or irregularity may occur, but that, as the apostle directs, all things may be done decently, and in order.

The devotions at these meetings, may properly be commenced by singing a suitable hymn of praise, in which all present, who are able, should be invited to unite. Then may follow a prayer, to close (if thought expedient) with the Lord's prayer, which all present may be requested to pronounce distinctly and audibly with the minister, or leader. After this, brief addresses, exhortations, statements and remarks, may be offered, by such as may be so disposed, whether ministering brethren or others: at intervals between which, other hymns, or parts thereof, or set pieces, may be sung, as may be desired, or thought expedient. The services may be closed with a short prayer, and benediction, or with the latter only.

It is expected that the prayer, or prayers on these occasions, will usually be extempore. A form, however, is here subjoined

A Form of devout Adoration, Praise and Prayer, for a religious Conference, or Meeting for social Devotion.

O LORD our God, we would rejoice in thee, and *magnify* thy name; for thou hast done wonderful *things:* thy counsels of old are faithfulness and *truth.* Who is like unto thee, O Lord, among the

gods? who is like unto thee, glorious in holiness, fearful in praises, doing wonders? The Lord shall reign for ever and ever. Thy mercy, O Lord, reacheth unto the heavens, and to the uttermost bounds of the earth: thy righteousness is like the strong mountains: thy judgments are a great deep. How excellent is thy loving-kindness, O God! therefore the children of men put their trust under the shadow of thy wings: they shall be abundantly satisfied with the plenteousness of thy house, and thou shalt make them drink of the river of thy pleasure. For with thee is the fountain of life, and in thy light shall we see light. Thou art our God, and we will praise thee; our father's God, and we will exalt thee.

We rejoice, and we fervently bless and praise thy name, O Lord our God, that thou hast made it both our duty and happiness to adore and worship thee, the Father of our spirits, and the God of love. And we bless thee that through thy good providence, we are assembled together at this time, for the holy exercises of Christian devotion, and for mutual edification. May thy gracious influences be upon us; and may the words of our mouth, and the meditation of our heart, be acceptable in thy sight, O Lord our strength, and our Redeemer.

We confess before thee, O Lord, our manifold sins, and our unworthiness of the least of all thy mercies; for we have done wickedly, and rebelled, even by departing from thy precepts. O Lord, righteousness belongeth unto thee, but unto us confusion of face. To the Lord our God belong mercies and forgivenesses, though we have rebelled against him; neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. *Have* mercy upon us, O Lord, have mercy upon us, miserable offenders. Deliver us from

all our iniquities, and cause thy face to shine upon us, and we shall be whole.

Grant us, O heavenly Father, renewed tokens of thy favour and loving-kindness, and the constant influences of thy holy Spirit, to preserve us from the power of temptation: to strengthen us in the performance of our various duties, and to lead us into all truth; that we may adorn the doctrine of God our Saviour in all things.

And we earnestly pray, O Lord, that the truth and the light of thy holy word, and especially of the glorious gospel of peace and salvation, may prevail, and be extended more and more. May its doctrines and counsels, its precepts and its precious promises, be faithfully inculcated, and cordially embraced; and may there be a great and joyful ingathering of the lost sheep, both of Gentiles and Jews, into the fold of Christ; until, in the fulness of times, there shall be one fold and one Shepherd; and one great salvation experienced by all.

To this end, we beseech thee, O God, to bless thy ministering servants, and to send forth many more of them into the harvest, which indeed is plenteous, that they may declare the counsels of thy boundless love, the unsearchable riches of Christ, and proclaim salvation to the ends of the earth: saying unto Zion, Thy God reigneth. Yea, for the sake of the Zion of the Redeemer, may they not hold their peace, and for the sake of the new *gospel* Jerusalem, may they not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. That God who commanded the light to shine out of darkness, may shine upon all people, to give them the light of the knowledge of the glory of God, in the face of Jesus Christ.

Father of mercies, and God of all grace, we humbly *offer these our* supplications, prayers, intercessions,

and giving of thanks, both for ourselves and for all men, in the worthy name of thy Son, our Saviour Jesus Christ; and we would now close our addresses to thee at this time, in the language of that most comprehensive, and most excellent form of supplication which he gave to his early disciples, saying as thus instructed, "Our Father who art in heaven," &c.

[Repeat the Lord's Prayer entire].

Another short Form of Devotion for like Occasions.

O LORD our God, we would come into thy presence with thanksgiving, and show ourselves glad in thee with psalms: we would be thankful to thee, and bless thy name, for thou, Lord, art good; thy mercy is everlasting, and thy truth endureth to all generations.

We rejoice, O heavenly Father, in being the children of thy love and tender compassion, and the subjects of thy wise and gracious government; and we pray that we may sensibly experience the continued, and renewed tokens of thy care and goodness.

We bless thy name, O Lord, that we are favoured with the privilege of meeting together at this time; to offer our devotions to thee the God of our lives, and the Father of mercies, and to speak to ourselves in psalms, and hymns, and spiritual songs; singing, and making melody in our hearts unto the Lord.

Let thy blessings, we pray thee, be showered graciously upon us, and sanctify these our services. May we delightfully realize, like thy ancient people Israel, how good, and how pleasant it is for brethren to dwell together, and to worship together in unity. Let the bright cloud of thy love, O Lord, overshadow us; so that we may be constrained, in *the fulness of* holy joy, to say, with the disciple *Peter of old, Lord*, it is good for us to be here.

And we most earnestly pray, O heavenly Father, that no circumstances or events may cause us to be weary in well-doing, nor to forsake the assembling of ourselves together, as the manner of some is, but may we exhort and encourage one another to the practice of all Christian duties and virtues, and to the building up of the Redeemer's cause and kingdom; and so much the more as we see the day approaching, even the glorious period of the restitution of all things which God hath spoken by the mouth of all his holy prophets, since the world began.

O Lord, revive thy work in the midst of the years; in the midst of the years make known thy truth, thy boundless love, and thy saving health unto all people: that all the families and kindreds of the earth may be blessed in thy Son, the Messiah, and all flesh see the salvation of our God. To whom be ascribed honour and glory everlasting, through Jesus Christ our Lord. AMEN.

A Prayer for social Worship—after the Manner of the Lord's Prayer.

ALMIGHTY Creator and Governor of all things, whose presence fills the immensity of space, to whom all beings owe their existence, their preservation, and the supply of their wants—We, thy dependant offspring, would rejoice with thanksgiving, in the assurance given us that we are the constant subjects of thy care and bounty.

Especially we rejoice in that thou hast made it our duty, and our inestimable privilege, to address ourselves unto thee as to a *Father;* full of compas*sion* and the tenderest affection.

In this character, and as sustaining this endearing *relation to us,* we would call upon thee at this time,

and according to the direction of thy beloved Son our Saviour, we would say—

"*Our Father, who art in heaven :*" who dwellest in light and glory incomprehensible, whom no man hath seen, nor can see, although thou art always present in all places—

"*Hallowed be thy name.*" May thy divine character, and thy holy and perfect attributes, be reverenced and adored by all intelligent beings, whom thou hast made for thy glory; and that thou mightest communicate to them a portion of thine own excellence and blessing.

"*Thy kingdom come.*" May thy reign be universal; as well in the *hearts of men*, as over all the other parts of thy creation. Especially we pray that thy reign and government in the kingdom of thy Son the Messiah, and in the gospel of thy grace which thou didst send him to establish among men, may increase and prevail more and more, until the kingdoms of this world shall become the one united kingdom of our Lord and Redeemer, to the glory of God the Father.

"*Thy will be done on earth, as it is in heaven.*" Thy will, O God, is the source and the pledge of all possible good. To know thy will is true wisdom: to be obedient and resigned unto it, is both our duty and our highest happiness. We rejoice that thy will cannot be controlled, or altered; and that therefore it shall be fully accomplished, according to the good pleasure thereof. Thou hast created all things, and for thy pleasure they are and were created. Thou upholdest all things by the word of thy power: Thou doest according to thy will in the army of heaven, and among the inhabitants of the earth, and none can stay thine hand, or say unto thee, What *doest* thou? We therefore pray with *humble confidence*, and in full assurance of faith,

that thy will may be done on earth, as it is in heaven. In like confidence we pray for the supply of our daily wants:

"*Give us this day, our daily bread.*" Give us all things needful for our bodily sustenance and comfort; and evermore give us that bread which cometh down from heaven, and nourisheth unto everlasting life.

Deeply sensible, O Lord, of our sins, and our manifold transgressions of thy holy laws, we earnestly pray thee to

"*Forgive us our trespasses;*" and grant us grace, that under the influence of the same heavenly principle, and in imitation of the example of thy Son, we also may love and pity our enemies, and "*Forgive those who trespass against us.*"

And since, O Lord, we are surrounded with dangers, and with many beguiling allurements, by which we are so prone to be led astray from the paths of uprightness and of peace, we beseech thee

"*Lead us not into temptation.*" Suffer no trials to come upon us but such as we shall be enabled to endure with fortitude; and to carry us safely through them, may thy grace be mighty in us, and sufficient for us; so that each of us, in all circumstances, may assuredly say, In the Lord have I righteousness and strength.

And since, O our Father, in this frail state, we are made subject to vanity, and are compassed about with infirmity, and with many afflictions and troubles; we entreat thee to

"*Deliver us from evil;*" from the great evil of *sin.* Redeem and deliver us from all iniquity; cleanse us from all impurities of the flesh and spirit, that we may be as a vessel unto honour, sanctified *and meet for* the Master's use, and prepared unto *every good* work. And in due time, O Lord our

God, according to thy revealed purpose, and the good pleasure of thy will, deliver us from the evil of *suffering:* from all pain, affliction, and sorrow: from all the evils, adversities, and inquietudes, of this mortal and changeful state; and receive us to the joys, and the everlasting pleasures of thy right hand in the heavenly mansions.

"*For thine is the kingdom:*" thine, O Lord, are all things. Thou possessest empire without bounds, and thy government is universal and uncontrolled. Thine also is "the *power,*" unlimited and irresistible, to accomplish all thy pleasure; and the *glory* of thy character, and of thine adorable perfections is displayed in all thy wondrous works:

"*Thine is the kingdom, and the power, and the glory, for ever and ever.*" AMEN.

OCCASIONAL PRAYERS.

Prayer for Christmas day, or Eve—before Sermon.

SUPREMELY glorious and ever-blessed God—We would come before thee this day [or this evening] with hearts of gratitude, and with songs of praise; because thou hast done great things for us, whereof we are glad, and for which we would offer thee the sacrifice of thanksgiving and of devout adoration. Thy mercies, and the tokens of thy favour and goodness are manifold, and innumerable. Bless the Lord, O our souls, and all that is within us bless his holy name. Especially we would call to mind, on this occasion, the exceeding riches of thy grace, O Lord our God, in the unspeakable gift of thy Son, for *our redemption* and salvation, and for the salvation of the world of mankind from sin and death,

that thou mightest exalt them to holiness and life eternal.

We bless thee, O Lord God of Israel, for sending, in the fulness of time, the messenger of the new and everlasting covenant: for raising up a horn of salvation for us, in the house of thy servant David; as thou hast spoken by the mouth of thy holy prophets, which have been since the world began. We would rejoice in the tender mercy of our God, whereby the day-spring from on high hath visited us, to give light to them that sit in darkness, and in the shadow of death, and to guide our feet into the way of peace.

We would fervently praise thy name, O heavenly Father, that thou hast made it our unspeakable privilege and happiness to hear the glad tidings of the gospel revelation, in which we are instructed by the Son, what is the Father's good pleasure concerning us; even to give us the kingdom of grace, and of glory. May we duly prize, cordially embrace, and religiously and faithfully improve these transcendant advantages. Inspire us, we pray thee, with a holy and unshaken confidence in thy paternal love, and the riches of thy grace in Christ Jesus; who of God is made unto us wisdom, and righteousness, sanctification and redemption.

And, O Almighty, and ever-merciful God, we pray that the pure, the peace-giving, and heavenly religion of Jesus, may prosper and prevail yet more abundantly, among all people, in all parts of the world. May his kingdom be extended, and established, and rule over all, to the glory and praise of God, and to the peace, joy, and eternal salvation of entire mankind.

Blessed be the God and Father of our Lord Jesus *Christ, who hath* blessed us in him with all spiritual *blessings in* heavenly places; having made known

unto us the mystery of his will, which was hid from ages and generations, but is now revealed in the gospel; by which most gracious dispensation, we have been delivered from the power of darkness, and translated into the kingdom of God's dear Son. In which kingdom and reign of the Messiah we enjoy the reality, and the blessedness of that period which the patriarchs foresaw; which the prophets foretold; and which many righteous men greatly desired to behold, but who died without the sight: who having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect.

With ardent gratitude, therefore, and unspeakable joy, we would sing—Hosanna to the Son of David, who cometh in the name of the highest to save us! Glory be to God, that there is peace on earth, and goodwill from heaven to men. Salvation, and glory, and honour, and power, be ascribed unto our God, for ever and ever. AMEN.

Direct and govern us, O Lord, in all our doings, and especially in our religious devotions at this time, with thy most gracious favour; and further us with thy continual aid and influence, that in all our services, begun, continued, and ended in thee, we may glorify thy holy name, and finally, by thy mercy, obtain everlasting felicity, through Jesus Christ our Lord. AMEN.

And now, O God, our Father, with an humble and steadfast confidence in thine infinite and unchanging goodness, we close our supplications to thee at this time in the language of that most perfect form, prescribed by Jesus thy Son to his disciples—saying, Our Father, [Repeat the Lord's Prayer.]

The *grace of* our Lord Jesus Christ, and the love *of God, and the* fellowship of the Holy Ghost, be *with us all, evermore.* AMEN.

Prayer Before Sermon, for the Commencement of a New Year.

ALMIGHTY and eternal God—Thou in the beginning hast laid the foundation of the earth, and the heavens are the work of thine hands: they shall perish, but thou remainest: and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail. From everlasting to everlasting, thou art God.

We would adore thy greatness and thine excellency; and we rejoice in thy counsels and purposes, which like thy nature and attributes, are invariable, and infinitely benevolent and glorious. We thank thee, O Lord, for our preservation through the varied seasons of another year; and in view of the constant supplies of thy bounty, well may we exclaim in grateful adoration, with thy servant of old, Thou crownest the year with thy goodness, and thy paths drop fatness. Thou hast even prevented us with the blessings of goodness. What shall we render unto the Lord for all his benefits? We will take the cup of salvation, and will call upon the name of the Lord. We bless thy name, for that measure of health and temporal prosperity with which we have been favoured; for all the enjoyments of domestic and social life, and especially for the continuance of our Christian privileges, and the inestimable hopes of the gospel; which is all our salvation and all our desire.

And, O merciful God, whilst we render thee our humble thank-offerings for the goodness and mercy with which our lives have been crowned during the past year, we would penitently acknowledge our great unworthiness, our neglect of duty, and our multiplied transgressions of thy righteous laws. *We have* erred and strayed from thy ways like lost *sheep, and have* followed, too much, the devices and

desires of our own hearts. Have mercy upon us, O Lord, have mercy upon us, miserable offenders. Spare us, good Lord, spare thy people whom thou hast redeemed; and enter not into judgment with thy servants, for in thy sight shall no man living be justified. O cast us not away from thy presence, and take not thy holy Spirit from us; for thou art the health of our countenance, and our God. May we henceforth be more obedient to thy counsels and thy precepts, and more devoted to thy service.

And we pray that the year upon which we have now entered may be an abundantly fruitful one in all temporal and spiritual blessings, and especially for the cause of the Redeemer. May the labourers in the gospel vineyard, be many and faithful, and the harvest plenteous; and may peace on earth and good-will among men everywhere prevail, and be more and more promoted; till the earth shall be full of the knowledge of the Lord, and even the wilderness, and the solitary places be glad and rejoice. When all people shall flow together to the goodness of the Lord, and be constrained to say, How great is his goodness: how great is his beauty. May this be truly a year of merciful and gracious visitation to thy church—the church of the first-born, which are written in heaven: may it be emphatically, the acceptable year of the Lord; for the preaching of good tidings to the meek; for the binding up the broken-hearted; for proclaiming deliverance to the captives, and the opening of the prison-doors to them that are bound.

Hear our prayers, O Lord, according to thy tender mercies, and thy loving-kindnesses, which have been ever of old. For doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not. Thou, O Lord, art our Father; *our Redeemer:* thy name is from everlasting.

And when we shall have passed the few years of our pilgrimage upon earth, which we spend as a tale that is told; receive us we beseech thee to thyself, to enjoy an eternal year of jubilee in thy heavenly kingdom. And to thy name be ascribed all honour, praise and glory, as it was in the beginning, is now, and ever shall be, world without end.

AMEN.

For a Day of Fasting and Prayer.

ALMIGHTY and incomprehensible Jehovah; the high and mighty King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen nor can see: to whom be honour and power everlasting. AMEN.

With all humility and reverence, we would adore thee as the author of our being: our Father and our God: the fountain of life, and the centre of all perfection and blessedness. From thy bountiful hand we derive all our capacities and all our enjoyments. Thou hast wonderfully preserved and sustained us, from feeble infancy to our present state; and we acknowledge our equal dependance on thy care and bounty for the time to come. May we be deeply impressed with a sense of that dependance, and of the obligation to gratitude, obedience and submission, which it confers upon us.

On this day, appointed by the civil authority, for a public annual fast, and prayer, we have assembled to offer our religious devotions to the God of our lives, and the giver of all our mercies. It is meet and right, and our bounden duty to confess before thee our numerous transgressions of thy righteous *law*, and our wide departure from its precepts; *which are holy*, just and good. We have left the *fountain of* living waters, and have hewed out to

ourselves cisterns, broken cisterns which can hold no water. In the variety of our earthly pursuits, we have forgotten God our Maker, who giveth songs in the night, who teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven. Blessed be the name of the Lord who hath not forgotten us, nor turned away his mercy from us; but who hath graciously met our various necessities, and relieved our ever-returning wants. O Lord, righteousness belongeth unto thee; but unto us confusion of faces, as at this day; because we have sinned against thee. To the Lord our God belong mercies and forgivenesses, though we have rebelled against him, neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. Yet although thou hast often visited our transgressions with a rod, and our iniquities with stripes; nevertheless thy loving-kindness thou hast not utterly taken from us, nor suffered thy faithfulness to fail. Thy covenant thou wilt not break, nor alter the thing that is gone out of thy lips.

And now, O Lord our God, hear the prayers of thy servants, and their supplications, and cause thy face to shine upon us; for we do not present our supplications before thee for our righteousness, but for thy great mercies. O Lord, hear; O Lord, forgive: O Lord, hearken and do: defer not, for thine own sake, O our God; for thy church and thy people are called by thy name.

O Lord our heavenly Father, we do not expect or desire that our supplications and prayers shall in any degree alter thy character, or change thy counsels; which have been ever of old. Rather, we would rest satisfied, and rejoice that thou remainest always the same, and that thy counsels and purposes, *formed in* infinite wisdom and goodness, will *advance, and secure* the best interests of thy whole

creation. May we learn to imitate thy great benevolence, by doing good in our day and generation, and thus setting forth thy most worthy praise.

We pray for thy blessing upon our rulers, and all who are in authority. May they be guided by the wisdom which is from above, which is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. May they remember that they that rule over men must be just, ruling in the fear of God. And may we the people be subject to the powers that be, knowing that there is no power but of God; and that the powers that be are ordained of God. May we therefore be subject, not only for fear of wrath, but also for conscience' sake; and may we render to all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour. May we owe no man any thing, but to love one another: for love is the fulfilling of the law. Preserve us, O Lord, we beseech thee, as thou mayest see it best, from wasting sicknesses, and from evils and disorders of every kind: from foreign aggression and invasion, and from violent internal commotions. Grant us peace in our borders, plenty in our garners, and health in our habitations. May the mercies we enjoy be continued, and those we need be bestowed. And while we live in the enjoyment of thy favours, and under the smiles of thy bounty, may we remember in effective charity, the poor, the afflicted, and the sorrowing; because this constitutes in reality, the *fast* which thou hast chosen.

And unto thee, O Lord, will we look, in all coming time, for fruitful seasons, crowned with thy goodness. Favour us with refreshing dews and rain from heaven, that the earth may bring forth her increase according to thy ancient promise, that while the

world standeth, seedtime and harvest should not fail. In thee, O God, do we put our trust, assured that thy word and thy promises are true and faithful

And unto thee, O thou that hearest prayer, and to whom praise belongeth, would we offer, in the name of thy beloved Son, all our petitions, and all our praises and thanksgivings; beseeching thee graciously to hear and accept them, and to send down an answer of peace. And to thy ever-adored name shall be ascribed all honour, power and glory, world without end. AMEN.

For an Annual Thanksgiving.

O THOU ever-living, ever-blessed, and ever-blessing God! the fountain of all life and being; the Creator and Governor of all worlds, and of all which they contain! All things are sustained by thy providence, and all creatures are dependant on thy bounty. O Lord, how manifold are thy works, in wisdom hast thou made them all. May we be still, and know that thou art God, and that thou wilt do all thy pleasure. The glory of the Lord shall endure for ever: the Lord shall rejoice in his works: we will therefore sing unto the Lord as long as we live: we will sing praise to our God while we have our being.

We thank thee, heavenly Father, for the existence thou hast given us; for its preservation in this frail state, from its commencement to the present time; and for the many blessings, and tokens of thy favour with which it has been crowned. We rejoice in contemplating the revealed excellence of thy character, thy parental relation to us, thy needy and dependant children, and the blessed and glorious destiny for which thou hast designed us. Thou wilt *guide us with thy* counsel, and afterward receive us *to glory.*

We would render our unfeigned thanksgiving to thee, O our God, as for all thy mercies and favours in general, so especially for the blessings vouchsafed us in the varied seasons of another annual period. Through its vicissitudes and numerous dangers thou hast safely conducted us. Seed-time and harvest, summer and winter, day and night have not failed, but have succeeded each other according to thine ordinance; for all things serve thee, and obey thy wise decree, thy most benevolent appointment. Bless the Lord, O our souls, and all that is within us bless his holy name; who redeemest our lives from destruction, and crownest us with loving-kindness and tender mercies. Bless the Lord, O our souls, and forget not all his benefits.

We earnestly pray, O heavenly Father, that this joyful season of ingathering of the fruits of the earth for the supply of our bodily wants, may cause our hearts to be filled with gladness and gratitude and which shall be manifested by a cheerful and unreserved obedience to the Divine will. Accept, Lord, the thank-offering which we here publicly devoutly offer and present unto thee; and may religious services of this festival occasion be sa tified to our spiritual improvement. May our he be filled with ardent gratitude, and supreme love thee, the author and source of all our present en ments, and all our hopes and prospects of fu good. May we worship the Lord in the beau holiness: come into his presence with thanksgi and show ourselves glad in him with psalms. our supplications, prayers and intercessions access at thy gracious throne, and the lifting our hands be as the morning or evening sac an offering of a sweet-smelling savour. Ma *instructions* which may be communicated fr *word and gospel*, be as seed sown in good

and bring forth in us much fruit, that thereby our Father in heaven may be glorified. Build us all up, we beseech thee, in the most holy faith; and may all our tempers and affections, and our whole lives bear ample testimony to the salutary nature, and the purifying influence of our Christian principles, and commend and adorn our holy profession. May the blessed effects and fruits of the gospel be diffused and multiplied more and more in the Christian community, and among all who name the name of Christ. Clothe the Christian ministry with salvation, that thy people may shout for joy. Roll on, we pray thee, most mighty God, in thine own time, the glorious era, when thy knowledge, the knowledge of the truth, as it is in Jesus, shall cover the earth: when all nations whom thou hast made shall come and worship before thee, and shall glorify thy name: when sin shall be finished, transgression be ended, and everlasting righteousness be brought in.

And now, O Lord, we would humbly and confidently resign ourselves, and all we have and are, to thy holy care and keeping; praying for an entire reconciliation to thy will in all the dispensations of thy providence: for grace to help in every time of need; for wisdom to guide us in all the duties, and strength to support us in all the trials of life; and that thou wouldst finally bring us, with a ransomed world, to the full enjoyment of thyself in glory everlasting; when every creature in heaven and earth, and under the earth, and such as are in the sea, and all that are in them, shall unite in the *long and loud thanksgiving anthem*, saying, "Blessing and honour, and glory and power, be unto Him that sitteth on the throne, and unto the Lamb for ever and ever." AMEN.

DEDICATION OF CHURCHES.

A proposed Form of Service for the Dedication of a House of Public Worship.

On the day appointed for the dedication, when the congregation have assembled, let the ministers present walk up the broad aisle, and standing round the altar facing the congregation, let the religious services be commenced by the reading of the 24th Psalm; the officiating minister, or one that may be appointed, reading the first verse, and the other ministers present, and as many of the congregation as may choose, reading the second verse by way of response, proceeding in this manner, verse by verse alternately, to the close of the portion, as follows:—

Minister. The earth is the Lord's and the fulness thereof; the world, and they that dwell therein.

Response. For he hath founded it upon the seas, and established it upon the floods.

M. Who shall ascend into the hill of the Lord? and who shall stand in his holy place?

R. He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.

M. He shall receive the blessing from the Lord, and righteousness from the God of his salvation.

R. This is the generation of them that seek him: that seek thy face, O Jacob.

M. Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in.

R. Who is this King of glory? The Lord strong and mighty; the Lord mighty in battle.

M. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of *glory shall* come in.

R. *Who is* this King of glory? The Lord of *hosts, he is the* King of glory.

[In like manner the following; selected from several psalms.]

M. How amiable are thy tabernacles, O Lord of hosts.

R. My soul longeth, yea, even fainteth for the courts of the Lord, my heart and my flesh crieth out for the living God.

M. I was glad when they said unto me, Let us go into the house of the Lord.

R. Our feet shall stand within thy gates, O Jerusalem.

M. For a day in thy courts is better than a thousand: I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.

R. For the Lord God is a sun and shield; the Lord will give grace and glory; and no good thing will he withhold from them that walk uprightly.

M. Pray for the peace of Jerusalem: they shall prosper that love thee.

R. Peace be within thy walls, and prosperity within thy palaces.

M. For my brethren and companions' sake, I will now say, Peace be within thee.

R. Because of the house of the Lord our God, I will seek thy good.

M. Our help is in the name of the Lord, who made heaven and earth.

R. The Lord hath done great things for us, whereof we are glad.

M. They that sow in tears, shall reap in joy.

R. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.

M. Mercy and truth are met together; righteousness and peace have kissed each other.

R. Truth shall spring out of the earth; and *righteousness shall look* down from heaven.

M. Arise, O God, judge the earth: for thou shalt inherit all nations.

R. All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name.

M. Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name.

R. For the Lord is good; his mercy is everlasting; and his truth endureth to all generations.

M. Blessed be the Lord God of Israel from everlasting to everlasting: and let all the people say, AMEN.

R. AMEN: and AMEN.

Then a suitable hymn or anthem may be sung by the choir; during which the minister who is to perform the other parts of the devotional services, together with the one appointed to preach the sermon, and as many others as it may be thought expedient, may ascend the pulpit; and, the singing being ended, the officiating minister may read a suitable portion of the Holy Scriptures; say the 10th chapter of Hebrews, from the beginning to the 26th verse, followed by the 2d chapter of St. John's Gospel, from the 13th to the 18th verse, or any other portion that may be chosen.

The dedicatory prayer may then be offered, preceded by some appropriate remarks, which may in substance be like the following:—

CHRISTIAN BRETHREN: We have assembled at this time and place for the purpose of publicly setting apart and devoting this house to the worship and service of the ONE LIVING AND TRUE GOD; whom we are taught to reverence and adore as the *common* Father, Benefactor and Saviour of all men. *Not doubting* therefore, that this religious and godly *purpose is* divinely approved; and earnestly desi-

ring that this house may long be a place of holy and grateful devotion to Almighty God, who is the God of all grace, let us humbly and faithfully implore his blessing on this our solemn service.

Proposed Form of Prayer.

O ETERNAL, Almighty, and incomprehensible Jehovah; whose being filleth the immensity of space; whom heaven, and the heaven of heavens cannot contain; much less the walls of temples made with hands. What house can we build unto thee, O Lord, and where is the place of thy rest! Yet didst thou graciously promise thy people of old time, that in all places where thou recordedst thy name, thou wouldst come unto them, and wouldst bless them. And since thy son Jesus Christ has taught us, that in the Christian church the true worshippers should worship the Father in spirit and in truth; vouchsafe, O Lord, we beseech thee, to be graciously present with us, who are here gathered together, with all humility and readiness of heart, to dedicate this house to the honour of thy holy name, and to the setting forth of thy most worthy praise: thus setting this building apart from ordinary and common uses, to be an house of holy worship, in which thy people may offer unto thee their fervent prayers and supplications, and their devout thanksgivings and praises; and in which thy holy word and gospel may be read and published, to their edification, and their unspeakable joy; through Jesus Christ our Lord. AMEN.

Blessed be thy name, O Lord, that it hath pleased thee to put it into the hearts of thy servants, our brethren in this place, to build this comely and convenient house; and to devote the same to thy honour and *worship*. Accept, we pray thee, this our *free-will offering*; and grant that all who shall enjoy

the benefit of this pious work, may show forth their gratitude, by making a right use and improvement of their Christian privileges, to the glory of thy holy and blessed name; through Jesus Christ, our Redeemer and Saviour. AMEN.

Almighty God, our heavenly Father, we devoutly rejoice that it hath pleased thee to have thy habitation among the sons of men; and to dwell, by thy holy influences, in the midst of the assemblies of thy people. Bless, we beseech thee, the religious services of this occasion; and grant that in this place which we now sacredly set apart, thy worship may long be maintained in truth and purity. May the worshippers in this house be impressed with a deep sense of thy adorable Majesty, and of thy great goodness; as well as with a just and humiliating view of their own unworthiness and entire dependance: that so approaching thy sanctuary with lowliness and sincere devotion; and coming before thee with clean thoughts, and pure hearts; with bodies undefiled, and minds sanctified; they may always perform an acceptable service, to thy glory, and their own high satisfaction and joy; through Jesus Christ, our Lord. AMEN.

A sentence of dedication may then be solemnly pronounced by the officiating minister, or by some one chosen to do it, in the form following, or such like.

IN THE NAME OF GOD. AMEN.

In behalf of the ministering brethren who are present, ministers under Christ, of the CHRISTIAN SANCTUARY, and of "the true tabernacle, which the Lord pitched, and not man"—In behalf of all who *witness this* sacred and joyful dedication—In behalf *of all who have* contributed to the erection of this *edifice*; and especially in behalf of the Christian

society in this place, for whose particular accommodation and benefit this building has been erected; I solemnly pronounce and declare this house, by the name and title of the Church of the First, [Second, or Third, as the case may be] Universalist Society in [here give the name of the town or city] now sacredly set apart from all profane and common uses, and reverently devoted and consecrated, to the service and worship of the ONE LIVING AND TRUE GOD: "of whom, and through whom, and to whom are all things:" and to whom be ascribed all majesty, dominion and power; and all honour, thanksgiving and praise; as it was in the beginning, is now, and ever shall be, world without end. AMEN.

The following may then be said by the officiating minister, and by the other ministers and people, alternately as before: *all standing*: selected from the 118th Psalm.

Minister. O give thanks unto the Lord, for he is gracious; because his mercy endureth for ever.

Response. Let Israel now say that he is gracious, and that his mercy endureth for ever.

M. Let the house of Aaron now say, that his mercy endureth for ever.

R. Let them now that fear the Lord, say that his mercy endureth for ever.

M. The Lord is my strength and song, and is become my salvation.

R. The voice of rejoicing and salvation is in the tabernacles of the righteous: the right hand of the Lord doeth valiantly.

M. The right hand of the Lord is exalted; the right hand of the Lord doeth valiantly.

R. Open to me the gates of righteousness: I will go into them; and I will praise the Lord.

M. This *is the* gate of the Lord into which the *righteous shall* enter.

R. I will praise thee; for thou hast heard me, and art become my salvation.

M. The stone which the builders refused is become the head-stone of the corner.

R. This is the Lord's doing; it is marvellous in our eyes.

M. This is the day which the Lord hath made; we will rejoice and be glad in it.

R. Save now, I beseech thee, O Lord; O Lord, I beseech thee send now prosperity.

M. Blessed be he that cometh in the name of the Lord: we have blessed you out of the house of the Lord.

R. God is the Lord who hath showed us light: bind the sacrifice with cords, even unto the horns of the altar.

M. Thou art my God, and I will praise thee: thou art my God, I will exalt thee.

R. O give thanks unto the Lord; for he is good: for his mercy endureth for ever.

M. Glory to God in the highest.

R. And on earth peace, good will toward men.

Then the choir may sing a hymn, or anthem. Then may follow the sermon and address. Then another hymn; and then the closing prayer, and benediction.

A Prayer of Dedication, in Imitation of the Prayer of Solomon at the Dedication of the Ancient Temple of Jerusalem.

LORD God of Israel, and the God and Father of our Lord Jesus Christ—There is no God like thee, in heaven above, or on the earth beneath; who keepest covenant and mercy with thy servants, and with thy people in all generations. As thou didst *perform thy* word which thou spakest unto thy servant *David* of old, concerning the throne of Israel; *so, O Lord,* we look unto thee for the performance,

in due time, of that which thou hast promised to the *seed* of David, even thy son the Messiah, saying, "I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Let thy word, O Lord, be verified, which thou hast spoken; and let all thy promises which thou hast made concerning the children of men, be fulfilled, according to thy faithfulness and truth.

And although heaven, and the heaven of heavens cannot contain thee, much less this house which we have builded; yet have thou respect unto the prayer of thy servants and to their supplication, O Lord our God; to hearken unto the cry and to the prayer which thy servants pray before thee to-day. That thine eyes may be open toward this house night and day: even toward this place in which we are now assembled to record thy name here: that thou mayest hearken unto the prayers which thy servants shall make in this place. And hearken thou, O Lord, to the supplications of thy servants, and of thy people, whensoever they shall pray in this place, and hear thou in heaven thy dwelling-place, and when thou hearest, forgive.

When thy people shall be smitten with calamity and affliction, because they have sinned against thee; and shall turn again to thee, and confess thy name, and pray, and make supplication unto thee in this house: then hear thou in heaven, and forgive the sin of thy people, and restore to them the tokens of thy favour and loving-kindness.

When heaven is shut up, and there is no rain, because they have sinned against thee; if they pray in this place, and confess thy name, and turn from their sin, when thou afflictest them: then hear thou in heaven, and forgive the sin of thy servants, and of thy people, and teach them the good way wherein *they should* walk, and give rain upon thy land

which thou hast given to thy people for an inheritance.

If there be in the land famine, if there be pestilence, blasting, mildew, or destroying insects; if their enemy besiege them in their land; whatsoever plague, whatsoever sickness there be; what prayer and supplication soever be made by any man, or by all thy people, which shall know every man the plague of his own heart, and spread forth his hands in this house: then hear thou in heaven thy dwelling-place, and forgive, and do good unto thy people, according to the greatness of thy mercy, and thy tender compassion: that thy people may fear thee, and love thee all the days that they live in the land which thou gavest unto them.

Moreover, concerning the stranger, that is not of thy people in this place, but cometh out from another people: (for they shall hear of thy name, and of thy strong hand, and of thy stretched-out arm) when he shall come and pray in this house. Hear thou in heaven thy dwelling-place, and do according to all that the stranger calleth to thee for: that all people of the earth may know thy name, to fear thee, and to love thee, and that they may know that this house is called by thy name.

If thy people sin against thee, (for there is no man that sinneth not,) yet if they shall bethink themselves in their wanderings from thy righteous ways, and repent, and make supplication unto thee, saying, "We have sinned, and have done perversely, we have committed wickedness;" and so return unto thee with all their heart and with all their soul, and pray unto thee in this house, which is built for thy name; then hear thou their prayer and their supplication, in heaven thy dwelling-place, and forgive thy *people that* have sinned against thee, and all their *transgressions* wherein they have transgressed

against thee: for they be thy people, and thine inheritance, whom thou hast brought out of heathen darkness and bondage, into the glorious light and liberty of the gospel, by the hand of thy Son Jesus Christ, our Redeemer.

Arise, therefore, O Lord God, into thy resting-place, thou, and the ark of thy strength: let thy priests, O Lord God, be clothed with salvation, and let thy saints rejoice in goodness; yea, let them like thy people Israel of old time, worship, and praise the Lord, saying, "For he is good, for his mercy endureth for ever."

And now, O Lord our God, like as it was at the dedication of thy ancient temple at Jerusalem, when the fire came down from heaven, and consumed the burnt-offering and the sacrifices, and the glory of the Lord filled the house of the Lord, so let thy glory descend and fill this house, this Christian temple, which we now dedicate to thee and to thy service. Let the fire of divine love inflame every heart; and let the offering which we present unto thee this day, be acceptable and well-pleasing in thy sight, and come up before thee as a sacrifice of a sweet-smelling savour.

Especially, O Lord our God, would we offer unto thee at this time, the sacrifice of praise, giving thanks to thy name; that in the new and Christian covenant, ordered in all things and sure, we can have boldness to enter into the holiest of all by the blood of Jesus, by a new and living way which he hath consecrated for us, through the vail, even his flesh; and that we have a faithful and merciful High Priest over the house of God, such a High Priest as became us who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, like the priests under *the first covenant*, to offer up sacrifices, first for his

own sins, and then for those of the people; but who after he had offered one sacrifice for sins, for ever sat down on the right hand of God: not entering into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us. From henceforth expecting till his enemies be made his footstool: till every knee shall bow, and every tongue confess that he is Lord, to the glory of God the Father. May we therefore draw near to God with a true heart, in full assurance of faith; having our hearts sprinkled from an evil conscience, and our bodies cleansed from all defilement. May we, O Lord, be enabled to hold fast the profession of our faith without wavering; knowing that he is faithful that promised; and may we consider one another to provoke unto love, and to good works: not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another, and so much the more as we see the perfect day of gospel light, and of universal salvation approaching.

And now, O Lord our God, together with this house which is sacredly set apart to thy worship, we offer and present unto thee ourselves, our souls and bodies, as a willing, holy, and living sacrifice unto thee, to be devoted henceforth to a ready and cheerful obedience to thy will, and to the setting forth of thy praise and glory, which is both our bounden duty, and most reasonable service. And we also earnestly commend to thy grace and mercy, O Lord, both this our beloved country in which we live, with its inhabitants, and all its interests, and the whole world of mankind; praying that thou wouldst cause thy way to be known upon earth, *thy saving health* among all nations; that the people *may praise thee*, yea, that all the people may praise

thee: that thy kingdom may come, and thy will be done on earth as it is in heaven.

Let thy blessing, heavenly Father, attend thy word which may be spoken to us at this time, and all the religious services of this solemn and joyful occasion: direct us, we pray thee, in all our doings with thy most gracious favour, and further us with thy continual help, that in all our works, begun, continued and ended in thee, we may glorify thy holy name, and that we may, in due time, realize and enjoy the perfect accomplishment of thy great and precious promises, which are exceeding, abundant, above all that we ask or think. And unto thee, O Almighty God and Father of all, be glory ascribed in the church of the Redeemer, and by all intelligent beings, throughout all ages, world without end. AMEN.

CLOSING PRAYERS AND BENEDICTIONS.

With respect to praying after sermon, the practice among Universalist ministers is not uniformly the same; nor is it necessary that it should be so. Some close the services, after preaching, with a hymn and the benediction; whilst others offer a short prayer after the sermon, either before or after the last singing, and then dismiss the congregation with a benediction. In relation to this matter no advice seems necessary. Let each minister, or leader of the public services, adopt such course as he shall judge expedient, and as shall appear to be most agreeable to the people among whom he officiates.

Some short forms for prayer after sermon are here given.

Closing Prayer.

ALMIGHTY *God*, our heavenly Father, we would *offer unto thee* our united thanksgiving and

praise for the continued manifestations of thy goodness; and especially for this occasion of social worship. May the religious services in which we have been engaged, have a sanctifying influence on our minds. And grant that the instructions which have here been communicated, as far as they accord with the truth of thy holy word, may by thy grace, be so engrafted in our hearts, that they may bring forth in us the fruit of good living, in the faithful discharge of our duty, and in cheerful obedience to thy holy will; through Jesus Christ our Lord. AMEN.

Another Closing Prayer.

MOST merciful and gracious Lord our God, we desire to render thee our sincere and devout acknowledgments for all thy favours; in particular for our religious privileges, and for the opportunity we have enjoyed on this occasion, of uniting together in the devotions of the Christian sanctuary. Pardon, we pray thee, what thou hast beheld amiss in us: graciously accept our imperfect services: grant us thy blessing, suited to our various conditions and necessities; and have us, O heavenly Father, now and always, in thy holy keeping. Be our guide through life, our support at its close in this frail and uncertain state, and our portion for evermore; through Jesus Christ, our blessed Redeemer and Saviour. AMEN.

Another.

FATHER of all mercies, and God of all grace and consolation—Thy service is the most perfect freedom: a day, or an hour in thy courts is better *than a thou*sand in the tents of ungodliness. We *thank thee* for the instructions of thy word, and for *the consola*tions, and the heavenly hopes of the gos-

pel of our salvation. And O, blessed Lord, who hast caused all holy Scriptures to be written for our learning; grant that we may in such wise hear them; read, mark, learn, and inwardly digest them, that by patience and comfort of thy holy word, we may embrace, and ever hold fast, the blessed hope of everlasting life, which thou hast given us in thy Son, our Saviour, Jesus Christ. AMEN.

Benedictions.

MAY grace, mercy and peace from God our Father, as revealed through his Son Jesus Christ, our Redeemer, in the glorious gospel, be with you all, now and evermore. AMEN.

MAY the blessing of our Father and our God—the fellowship of his Son—the communion of his Spirit—the knowledge of his truth, and the experience of his salvation, be ours, now, henceforth, and for evermore. AMEN.

NOW the God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom—even to the God of peace, our heavenly Father—be glory for ever and ever. AMEN. Heb xiii. 20, 21.

NOW, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. And to the only wise God, our Saviour, be glory and majesty, dominion and power, both now and ever. AMEN.

Acts xx. 32. Jude 24.

THE Lord bless you and keep you: the Lord make his face shine upon you, and be gracious unto you: the Lord lift up his countenance upon you, and give you peace, both now and evermore. AMEN. Num. vi. 24, 26.

MAY the peace of God which passeth all understanding keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ, now, henceforth, and for ever. AMEN.

THE COMMUNION.

Remarks concerning the Lord's Supper, with a Form for its Administration.

THERE are some varieties of opinion in the denomination of Universalists, in relation to this Christian institution called the Lord's Supper. Some consider the observance, and the due celebration of it, to be equally binding upon Christians in all ages of the Christian church; whilst others think its obligation was only temporary. The former, in support of their opinion, refer to the direction of Jesus to his disciples—"Do this in remembrance of me;" and also to the language of St. Paul, where in reference to it he says—"For as often as ye eat this bread, and drink this cup, ye do show forth the Lord's death till he come." The latter think the language of the Saviour, at the institution of the ordinance, does not determine its *perpetual* obligation in all after ages. They also think, that the apostle, in saying:—"Ye *do show forth* the Lord's death *till he come*," alludes *to the coming* of Christ which took place long ago, *even at the* period of the abrogation of the Jewish

economy, and the establishment of the Christian system. If such is to be understood as the meaning of the apostle, (and it is clearly the meaning in several other places where the *coming of Christ* is mentioned,) then the passage above cited, affords no conclusive argument for the perpetual observance of the institution in all succeeding ages.

There are many of our ministering brethren and others who, although they do not consider the celebration of the communion strictly *obligatory* on Christians at present, are yet in favour of its regular observance; believing it *expedient*, and calculated to be useful, as a means of edification. (It was evidently on the principle of *expediency* that St. Paul circumcised Timothy. See Acts xvi. 3.)

In the writer's view of the subject, these reasons for the continued use of this symbolic and commemorative ordinance, are satisfactory. It is obviously certain that there are several things, and they are thought important, which Christians, and Christian ministers, generally, observe and practice, for which no express Scripture direction can be found. Such, in particular, is the observance of the first day of the week as a Christian Sabbath. If primitive *example*, in apostolic times, be urged as equivalent to a command in that case, the inquiry might arise, why other early Christian examples should not be equally obligatory?—such as the 'washing one another's feet,' the 'kiss of charity,' &c.

The custom of *singing* and *praying* before preaching, almost universally prevails among all Christian sects. Yet for this practice there is neither precept nor example in the Scriptures. But it is thought to be *expedient;* and none—with the exception of the denomination of Friends, or Quakers, *appear to doubt* its propriety and utility.

It is on the same ground, namely, of expediency

and utility, that I would choose to place the present and continued observance of the institution of the Lord's Supper. It emblematically sets forth the infinite compassion and benevolence of our Maker, and the dying love of our Redeemer. And although these should not be remembered merely once a month, or as often as the communion is administered, but should be habitually and constantly reflected upon; yet it may be expedient and very useful to have certain seasons appointed and set apart for the more solemn and devout contemplation of the riches of divine grace and mercy, and the wonders of redeeming love, as they are impressively represented, in what is appropriately denominated the LORD'S SUPPER, or the LAST SUPPER. If its tendency is, as it is believed to be, to increase reverence, gratitude, and pious devotion toward God; and unity, Christian sympathy, and brotherly love and kindness among the members, it must be advisable to perpetuate its observance. When these good effects are not produced, or promoted, or should they *cease* to result from it, the continued celebration of the ordinance would not be desirable.

I would here beg leave to notice an opinion, which appears to have been very generally imbibed, and which prevails among nearly all denominations of Christians, but which I apprehend cannot be fairly sustained; and for the proceeding founded upon it, I find no competent authority. I allude to the distinction that is made between a Christian *society* and a Christian *church*. These appear to be regarded as two distinct bodies: one a *church of Christ*, the other a *society of Christian believers*, but not a *church*. The New Testament, I believe, furnishes *no authority* for such a distinction. In reference to *individuals*, also, the remark is often made, that

"such a one is a *professor of religion*, and such another one is *not* a professor." The meaning intended to be conveyed is, that the one is a *communicant*, and therefore a member of the *church*, and a *professor* of religion; the other does not partake of the communion, and therefore is not a member; and consequently (as it is commonly understood) not a *professor* of religion. According to this view, it would seem that a person may be a sincere and firm believer in Jesus Christ, as the true Messiah and Saviour of men: he may have full faith in the sacred Scriptures, and in the gospel ministry of reconciliation, and may constantly attend upon it with devout affection, gratitude and joy: he may contribute liberally for the support of that ministry, and may exhibit, in his daily walk and conversation, all the virtues of the Christian calling, and be in all respects, perhaps, a much better member of a Christian *society* than many communicants are; yet if not having seen it his duty, or from some other cause, he has not partaken of the Eucharist, or the Lord's Supper, he must not be reckoned as a member of the *church of Christ*.

But here the obvious inquiry arises, why the uniting in *one* act, or one Christian duty, should entitle a person to the distinctive appellation of a *professor*, or a member of the *church*, more than the performance of another, or of all other Christian duties? I am persuaded, however, that such are not the views of Universalists generally upon this subject, although language may sometimes be used by them which would seem to intimate it. Such, for instance, as the statements which frequently appear in our papers, that at *such* a time, in *such* a place, or in such a Universalist society, a *church* was formed or recognised; although said society had existed in the *place for years*, and had kept up and supported the

Christian ministry, and Christian worship. All persons who adopt the Christian faith, and who manifest their attachment to it in preference to all other systems of doctrine and worship, are of course considered members of the Christian *community*. But what, I would respectfully ask, is a Christian church, but a community of Christian believers and worshippers?

To sum up these remarks, which may have been unnecessarily particular and protracted, it appears to me that all religious societies or associations, who acknowledge Jesus of Nazareth as the true Messiah, and the Christian Scriptures as especially their guide, are properly Christian churches: or rather, different sections of the one visible universal church of Christ. These sections are doubtless many of them defective in many respects; and some of them grossly corrupt, in doctrine and practice; and in the best of them, there may be, and often are, unworthy and unruly members. In all Christian *churches* or *societies*, therefore, (for I consider them synonymous,) due government and discipline should be established and exercised; for the correction of irregularities; for the preservation of order; and for the promotion of unity and concord, in the principles and spirit of the Divine Teacher, by whose name they are called, and whose religion they profess.

In the different denominations of protestant Christians, a somewhat different *manner* of celebrating the communion is observed. In the Episcopal church, the communicants leave their seats and go to the altar, and there in a kneeling posture, receive the bread and wine from the hand of the ministers *only;* which is considered indispensable to the due administration of the ordinance. In churches of other denominations *the* elements are handed round by the deacons, *to the* members in their seats. This differ-

ence in the manner of distribution, we are disposed to consider not essential.

The qualifications requisite for membership, and the mode of admitting to, as well as excluding from the communion, are matters belonging to *government* and *discipline;* to be exercised according to such rules and regulations as the members of each separate church shall adopt.

How *frequently* the communion shall be administered; as also whether it shall be in the morning, afternoon, or evening; are circumstances which may properly be determined in the same way. The desirable object should be, that "all things may be done to edification."

A proposed Form and Manner of celebrating the Communion.

The bread and wine having been prepared and placed upon the communion table, the minister, at the proper time, standing by the table, may begin the services by offering some brief remarks upon the nature and design of the institution; which may be in substance like the following:

BELOVED BRETHREN, we are now about to celebrate the holy communion of the body and blood of Christ; in imitation of the example of the early Christians, and agreeably to the directions which our Saviour gave to his disciples, at his last supper with them. At that supper, which was on the very night in which he was betrayed, we are told in the sacred records, that Jesus took bread, and when he had given thanks, he brake it, and gave it to his disciples, saying, Take, eat, this is my body, which is given for you; do this in remembrance of me. Likewise after supper, he took the cup, and when he had given thanks, he gave it to them, saying, Drink ye *all of it; for this* is my blood, of the New Testa*ment, which is shed* for you, and for many, for the

remission of sins: do this, as oft as ye shall drink it, in remembrance of me.

We see, therefore, that this is a commemorative ordinance, which emblematically represents the sufferings, and the dying love of our Redeemer, the divinely appointed Mediator between God and men. We should, therefore, come to this holy communion in the exercise of a true and lively faith in Christ our Saviour, with a thankful remembrance of what he hath done and suffered for our sakes, and for the world of mankind, and of the great goodness of our heavenly Father in appointing and foreordaining, according to His eternal purpose, and the good pleasure of his will, that he should be "delivered for our offences, and raised again for our justification."

The ordinance is also well adapted to remind us, and to impress strongly upon us, our obligations to unity, and Christian affection and kindness among ourselves, and toward each other; as partakers of the same symbols, representing the body and blood of Christ; and as members of the same universal church, over which the Father gave, and appointed him the *Head* in all things, and which is declared to be *his body*, "the fulness of Him that filleth all in all."

When we thus come together to eat the Lord's Supper, as we have at this time, there should be no divisions among us; no evil surmisings, or unkindly feelings; but as the Apostle teaches, "the members should have the same care one for another," and be "of one accord; of one mind." Suitable, also, is the direction of the Apostle in another place, where, speaking of irregularities which had taken place in the Corinthian church, he says, "Purge out, therefore, *the old* leaven, that ye may be a new lump. *For even* Christ our passover is sacrificed for us.

Therefore let us keep the feast, not with the old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth."

Thus celebrating the communion, in thankful commemoration of the great mercy and goodness of God, manifested in our redemption by Jesus Christ, and in the true spirit of Christian unity, brotherly kindness and charity, we shall be mutually edified, and with renewed energy, shall be enabled to pursue our appointed course, and go on our way rejoicing.

After the above remarks, or such like, an appropriate hymn may be sung or omitted, as may be thought best. Then may follow a prayer, which the officiating minister will doubtless be able to adapt to the occasion. A form, however, as in other cases, is here subjoined.

ALL glory be to thee, Almighty God, our heavenly Father, that of thy tender mercy, and thy unspeakable love toward mankind, thou didst send thy well-beloved Son into the world; not to condemn the world, but that the world, through him might be saved, and who after he had offered one sacrifice for sins, for ever sat down on the right hand of God, having obtained eternal redemption for us.

Therefore, O heavenly Father, in obedience to the direction of thy Son, given to his early disciples, and in imitation of their example after his resurrection, we would gratefully call to remembrance at this time, and devoutly celebrate, in the use of the appointed symbols, this marvellous exhibition of thy great goodness, and the great love and compassion of thy *Son Jesus*, our divinely appointed Redeemer *and Saviour: his* patient and extreme sufferings for *our sakes, and his* cheerful obedience, in accomplish-

ing the high and most gracious objects of his mission, according to thine eternal purpose, and the counsels of thy unbounded and unchanging love.

We would devoutly bless and praise the name of the Lord our God, for all the blessings and benefits, temporal and spiritual, graciously conferred on us, for the daily bread which thou givest to nourish our mortal bodies, and to sustain them in health and vigour, whereby we are enabled to perform the various and necessary duties of life. We thank thee especially, and above all, O heavenly Father, for the gift of thy Son, to be to our souls the bread of life: even the true bread of God which cometh down from heaven, and giveth life unto the world. Lord, evermore give us that bread, that we may eat thereof, and live for ever.

And as a portion of earthly and perishable bread is here provided for a religious and commemorative purpose, we, therefore, set apart the same for a memorial of thy great goodness, and the dying love of thy Son, our blessed Redeemer. May we receive and partake thereof, in all humility and devout gratitude, and in the exercise of a lively and steadfast faith, so that our inner man may be strengthened, confirmed, and established in the true principles, and in the glorious hopes of the gospel of our salvation; and that our hearts and minds may be replenished, more and more, with holy affections and tempers toward thee, and toward one another, to the glory of thine abundant mercy and grace, in Christ Jesus, our Redeemer and Saviour. AMEN.

The minister may then reverently break the bread in view of the communicants, saying:—

IN imitation of the example of Jesus, at the *institution of this* ordinance, we break this eucharistic *bread, emblematically* representing his precion

body broken on the cross, for us, and for all mankind.

Then giving the bread into the hands of the deacons, for them to distribute among the communicants, the minister may further say :—

BELOVED BRETHREN : Take, eat, for this is a symbol of the body of Christ, given and broken for you: this do in remembrance of him, and feed upon him in your hearts by faith with thanksgiving.

After all have been served with the bread, the minister may pour the wine into the cup, and then offer another short thanksgiving and prayer, as follows :—

HEAVENLY Father, the fruit of the vine, as well as all other products of the earth, are from thy care and bounty, O thou preserver of men, and giver of all good things. We would fervently bless thee for all thy benefits. But chiefly we are bound to thank and praise thee, O Lord, for the rich and plenteous provisions of thy grace in the holy gospel of thy Son, our Redeemer; which may fitly be called a feast of fat things, a feast of wines on the lees, well refined, and which truly maketh glad the heart of man. May these inestimable enjoyments be our most desirable portion, both here and for ever.

And now, O God our Father, the juice of the earthly vine, with which this cup of communion is supplied, we reverently set apart for a memorial of thine infinite love, in the gift of thy Son for our redemption and salvation, and as a symbolic representation of that precious blood, for the shedding of which he, our blessed Redeemer, freely yielded himself up a sacrifice on the cross, for a sinful world. May we reflect upon our sins, and our great unworthiness, with lowly penitence and self-abasement; and may we devoutly remember, with emotions of

ardent gratitude, that we have been redeemed, not with corruptible things, as silver and gold, but with the precious blood of Christ, as of a lamb without blemish, and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last, gospel times for us; who by him do believe in God, that raised him up from the dead, and gave him glory, that our faith and hope might be in God. May we constantly bear in mind that we are not our own, that we are bought with a price; may we, therefore, glorify God in our body, and in our spirit, which are God's.

And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee. And although we are unworthy, by reason of our manifold sins and transgressions, to present unto thee any offering; yet we beseech thee to accept this our sincere and humble service; not weighing our merits, but pardoning our offences, and continuing to us the tokens of thy favour and goodness, through Jesus Christ our Lord: by whom, and through whom, in unity of holy affection and gratitude, all honour, praise and glory, be ascribed unto thee, O Father Almighty, world without end. AMEN.

The minister may then deliver the cup, to be presented to the communicants, severally, and addressing himself to them may say:—

BELOVED FRIENDS AND FELLOW-CHRISTIANS: You will now receive the *cup of blessing*. This cup is (by representation) the New Testament in Christ's blood, which was shed for you, and for the many, for the remission of sins. Drink ye all of it; drink it in *remembrance* of Christ with a lively faith in his *mediation, and* in God's mercy and grace through *him; and be* ye thankful.

When all have partaken of the cup, another hymn, suited to the occasion, may be sung, all standing up. The devotions may then be concluded with the benediction, or the following short service may intervene, (selected from the communion service in the Episcopal Church.)

At the close of the hymn, the minister, addressing the communicants, may say:—

Lift up your hearts.

Answer. We lift them up unto the Lord.

Minister. Let us give thanks unto our Lord God.

Answer. It is meet and right so to do.

Minister. IT is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God:—

THEREFORE [here all should repeat together] with angels and archangels, and with all the company of heaven, we laud and magnify thy glorious name; evermore praising thee, and saying, Holy, holy, holy, Lord God of Hosts; heaven and earth are full of thy glory: Glory be to thee, O Lord Most High.

AMEN.

Benediction.

NOW the God of peace, that brought again from the dead, our Lord Jesus that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will; working in you that which is well-pleasing in his sight through Jesus Christ, to whom be glory for ever and ever. AMEN.

BAPTISM.

Remarks upon Baptism, with a Form for its Administration.

THAT baptism by water was practised as a religious rite or ceremony, both by John the Baptist, and by the disciples of Christ, is unquestionable. And that its observance was continued by the apostles after the resurrection of our Saviour, is equally certain. That in all cases it was considered *necessary* and *obligatory*, it may not be so easy to determine. With respect to the proper *mode* of administering baptism, and what description of persons are the fit subjects for it, there have been, and there still exist different opinions in the Christian community.

That baptism was not, even in the days of the apostles, regarded as an *indispensable* requisite of Christian faith and practice, it is thought may be plainly inferred from the language of St. Paul in reference to it. He was especially a *planter* of churches; a teacher of the first principles of the doctrine of Christ. As such it was clearly his province to inculcate every important doctrine and duty appertaining to the gospel system, and the Christian profession. Yet we hear this same apostle saying to the Corinthians, "I thank God that I baptized none of you but Crispus and Gaius, and the household of Stephanus, for Christ sent me not to baptize, but to preach the gospel." He is here evidently speaking in reference to water baptism; and his language would seem to be utterly inconsistent with the idea that he viewed it as a necessary and component part of the gospel covenant, or Christian economy.

But if baptism was not strictly necessary and obligatory in the time of the apostles, it has not been so since, and is not so now; especially in a country

where the Christian faith is established, and is the common profession.

In the baptismal office in the Protestant Episcopal church, the public *profession of the Christian faith* is stated as the principal design of baptism. Thus in the address to adult persons after being baptized, the minister says, "And as for you who have now by baptism put on Christ, (professionally,) it is your part and duty, also, to walk answerably to your Christian calling, remembering always, that *baptism representeth our profession;* which is to follow the example of our Saviour Christ, and to be made like unto him; that as he died and rose again for us, so should we who are baptized, die from sin, and rise again unto righteousness," &c. If then the original design of baptism was the public avowal of the Christian faith, its necessity and use would seem to have nearly or quite ceased, where Christianity is the known and general profession of the religious community.

Still, it is believed this is a matter in which a minister of the gospel may safely, and with propriety, yield to the views and wishes of individuals who may desire the administration of baptism, either for themselves or their children: for in such cases, although, as the apostle says, it is "Not the putting away of the filth of the flesh," it may yet be "the answer of a good conscience toward God."

The writer, however, begs leave candidly and respectfully to state an objection (which to him appears to be a valid one) to the common *mode* of administering the ordinance. The objection relates to one particular part of the ceremony employed in the act of baptizing; and one which is considered especially important. It is the name in (or into) *which the persons* are baptized, viz., the Trinity, *so called, or the* Father, and the Son, and the Holy

Ghost. This part of the ceremony is thought to be essential to a valid Christian baptism. The authority, and the only one, I believe, claimed for it, is the direction given by Christ to the eleven apostles, after his resurrection, as found in Matt. xxviii. 19. Jesus said to them, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." From a careful examination, and comparison of several passages, I am satisfied that *water* baptism is not here intended, or alluded to.

St. Mark gives our Saviour's direction to the eleven apostles as follows: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not shall be damned (more properly, *condemned*) and these signs shall follow them that *believe*. In my name shall they cast out devils," &c. "And they went forth and preached everywhere; the Lord working with them, and confirming the word with signs following,"—or accompanying.

St. Luke, who is more particular in stating the communications made to the apostles by the risen Saviour, represents him as saying to them, among other things, as follows: "These are the words which I spake unto you while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms concerning me. Then opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that *repentance and remission of sins should be preached in his name among all nations, beginning at* Jerusalem. And ye are *witnesses of these things*."

It appears to me from these somewhat various statements, that the direction given to the apostles was, that under the divine influence and guidance of the Holy Ghost, with which they were to be shortly and miraculously endued, they were to go forth and each mankind in all places, Jews and Gentiles, the truths of the Christian religion: thoroughly to imbue their minds with the doctrines and spirit of the gospel: teaching them especially the true character of God, and his gracious purposes concerning mankind, as therein revealed through his Son, the appointed Mediator, and the Saviour of the world. This would be *baptizing* those who embraced their doctrine, "by one spirit into one body," the head of which is Christ. Agreeably to this the apostle says, "As many of you as have been baptized *into* Christ, have put on Christ." Being baptized into Christ, means, without doubt, the being instructed into the knowledge of *his truth* as contained in the gospel message of grace and salvation: cordially receiving it, and faithfully adhering to it. Such are truly *baptized* into Christ; of which water baptism was only the outward sign or representation.

That the apostles did not understand it as being enjoined upon them to administer water baptism in the name of *three persons*, under the distinct titles of Father, Son and Holy Ghost, is, I should think, pretty certain, from the fact that they never did so administer the ordinance, in a single instance, that we have any account of. But they did baptize in the name of the *Lord Jesus*, and in that name alone, as far as can be learned from the record. Thus, when under Peter's pathetic discourse on the day of Pentecost, many were "pricked in their hearts," and inquired what they should do, Peter said unto them, "*Repent*, and be baptized every one of you in the name of *Jesus Christ*, for the remission of sins."

And they that gladly received the word were baptized accordingly. Again, the history states that "when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John; who when they were come down, prayed for them that they might receive the Holy Ghost. For as yet he was fallen upon none of them; only they were baptized in the name of the *Lord Jesus*. Then laid they their hands on them, and they received the Holy Ghost."

In the case of Cornelius the centurion, when Peter, by divine direction, came to his house and found many gathered together; after instructing them concerning the mission and office of Christ: his benevolent labours, his sufferings, death, and resurrection; his directions to his apostles, &c., the historian says, "while Peter yet spake, the Holy Ghost fell on all them which heard the word." Peter then says, "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" "And he commanded them to be baptized"—not in the name of three persons, but of one—the name of the *Lord*, even Jesus, whom, as he says in another place, "God hath made both *Lord* and *Christ*."

A remarkable instance is recorded in the 19th of Acts. "Paul came to Ephesus, and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance; saying unto *the people*, that they should believe on him which *should come* after him; that is, on Christ Jesus. *When they* heard this they were baptized in the

name of *the Lord Jesus.*" No intimation is given that they ought to be baptized in a *trinity* of names; which if that had been the divinely appointed mode, St. Paul would have known it, and would doubtless have so directed. But they were baptized in the *one* name of the *Lord Jesus.*

In St. Paul's language to the contentious Corinthians, contained in the first chapter of his first Epistle to them, there is, I think, an implied argument which strongly corroborates the opinion that the only proper name to be employed in Christian baptism, is that of our Saviour Jesus Christ. He reproves them for their contentions, and their forming themselves into parties under different leaders. "Now this I say (says he) that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ." He then asks, not indeed to obtain information as to the several interrogatories, for he knew a decided negative must be given to each; but to impress deeply the minds of the Corinthians with a sense of the impropriety of their divisions and contentions. "Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?" Upon this last interrogation, the commentator Dr. Adam Clark, remarks, that "*to be baptized in*, or *into the name* of one, implied that the baptized was to be the *disciple* of him into whose name, religion, &c. he was baptized." This, it appears to me, furnishes a rational argument for administering *Christian baptism* (if the external ordinance be still necessary or expedient) only in the name of *Christ*, who is the founder of the Christian religion, and the great High Priest of our profession, and whose *disciples* it is our duty, and our highest honour to be.

It seems most agreeable to the nature and design *of outward baptism*, that it should be administered

in public; and also that it be accompanied by some other appropriate religious services; as well for the satisfaction of the person or persons to be baptized, as for the edification of the people who may be in attendance on the occasion. It is not necessary that such services should always be precisely the same: they may be varied according to time, place, and circumstances, at the discretion of the officiating minister.

The following form and manner of proceeding, are, with much diffidence, respectfully suggested. If on the Sabbath, and in the church, the baptism may take place, either directly before, or immediately after the sermon.

A proposed Form and Manner of Administering the Ordinance of Baptism.

Water having been provided and conveniently placed, the minister may request the persons to be baptized to present themselves before the altar. Then leaving the pulpit and going within the altar, he may begin the baptismal service by offering some short observations upon the nature and design of baptism; which may be, in substance, as follows:—

Beloved Brethren: Baptism appears to have been originally designed as an initiatory ordinance into some divinely appointed system of faith and practice, by which persons to whom it was administered, were publicly recognised as having embraced such system. The founder or chief minister of the system or institution was distinguished as *leader*, *master*, or *teacher*, and his followers and adherents as his *disciples*. Accordingly, the Israelites are said to have been baptized unto *Moses:* and they *valued themselves* on being his disciples. Thus in *the case of the* blind man to whom sight was miraculously given by our Saviour; when the Pharisees

inquired of him how he had been made to see, he told them that a man called Jesus had done it; and in what way. Not being satisfied, they inquired again what Jesus had done to him, and *how* he had opened his eyes. He replied, "I have told you already, and ye did not hear; wherefore would ye hear it again? Will ye also be his *disciples?*" Then they reviled him, and said, "Thou art *his* disciple, but we are *Moses'* disciples. We know that God spake unto Moses: as for this fellow, we know not whence he is."

John the Baptist, the forerunner of our Saviour, and whose ministry and teachings were to prepare the way for the ministry of Christ, baptized with the baptism of repentance. And those who were baptized by him, and who followed his teachings, were called the *disciples of John.* And although our Saviour did not himself baptize with water, yet his chosen messengers did it in his name: and those thus baptized into the name and the faith of Christ, were called his *disciples.* So that baptism was an outward and visible badge and token of their Christian profession.

That these persons may be *publicly* enrolled under the banner of Christ, the great "Captain of our salvation," they have here presented themselves to be baptized in his name, that they may be recognised and received as his disciples: steadfastly purposing, as we trust and believe, to endeavour to "learn of him," and to govern themselves in their desires, and in all their doings by the dictates of his holy religion, and his blessed example; and earnestly desiring to receive and enjoy the blessings of his grace, and the benefits of his *heavenly washing*, which cleanseth from all sin and impurity.

Such *being*, as we charitably believe, the good motives and intentions of these persons, in presenting

themselves to receive baptism; let us devoutly give thanks to God, and make our prayers unto him in their behalf, that they may persevere, in this their Christian and godly purpose, unto their lives' end.

The following short thanksgiving and prayer, or such like, may then be offered:

ALMIGHTY God, and heavenly Father, we give thee humble thanks that thou hast been pleased to call us to the knowledge of thy grace and faith in thee, and in thy Son Jesus Christ our Redeemer. We pray thee to increase this knowledge, and to confirm this faith in us evermore. Especially we pray for thy blessing upon these thy servants, who now publicly profess their faith and hope in thy mercy and goodness, as declared in the gospel of thy Son, the new and everlasting covenant of thy grace. And as in ancient time, Noah and his family were preserved on the flood of waters by the ark, which was a type of the true ark of safety revealed in the gospel; and as of old, also, thy people, the children of Israel, were led through the Red sea, and were baptized unto Moses in the cloud and in the sea; which was also a figure of the great salvation set forth in the Christian covenant, into the faith of which these persons come now to be baptized with the element of water; so, we beseech thee to extend thy constant protection, and thy bounteous mercy to these thy servants, and to have them in thy holy keeping. Shower down upon them the blessed influences of that grace and truth which came by Jesus Christ. Endue them plenteously, O Lord, with might in the inner man; that they may be enabled *to con*tend earnestly for the faith once delivered unto *the saints*; be safely carried through all temptations *and dangers*, steadfast in the truth, joyful through

hope, and rooted in charity. And finally, having passed the waves of the troubled sea of life, may they reach the shores of a blessed immortality, and be inheritors of thy heavenly kingdom, in a world without end. AMEN.

The persons then, either kneeling at the altar, or standing before it, as may be preferred; the minister, having the name of each given him, may sprinkle or pour water on the head of each, pronouncing as follows:—

N. (naming the person) *I baptize thee in the name of the Lord Jesus, and into the faith and profession of his holy religion.*

This being done to each separately, he may then further say as follows:—

IN the name of the Christian church universal; and in behalf of this section of it in particular, we receive these persons, now baptized as members thereof; and cordially greet them as fellow-disciples of our one common Lord and Redeemer, who died for our sins, and rose again for our justification; and who was sent by the father to be the SAVIOUR OF THE WORLD.

The minister then addressing himself to the baptized persons, may say as follows:—

BELOVED IN THE LORD: as you have now by baptism publicly professed your faith in Christ, and in the truth and excellence of the holy religion of the gospel; you should constantly keep in mind your obligation to live answerably to your Christian calling: remembering always that baptism representeth unto us our profession; which is, to follow the example of our Saviour Christ, and to be made like *unto him; that* as he died and rose again for us, we *also, as Christians,* should die to sin, and rise unto

righteousness, and thus set forth the praise of him who hath called us to glory and virtue.

The baptismal service may then be concluded with the Lord's prayer; the baptized persons, and others present, if so disposed, repeating it audibly with the minister.

NOTE.

The foregoing service contemplates the baptizing of *several* persons at the same time. When *one* person only is to be baptized, the singular number instead of the plural should be used. It is also here supposed that the act of baptizing would be by sprinkling or pouring water on the person. Yet should a person choose to be baptized by *immersion*, the minister would doubtless comply with such choice, when the season and circumstances render it convenient.

It cannot, we believe, be ascertained, that either John the Baptist, or any of the apostles ever administered baptism by immersion. That the latter did not always confer the ordinance in that mode, is, we think, nearly certain from the attending circumstances stated in some cases. And, indeed, "baptizing *with* water," more naturally conveys the idea of applying water *to the person*, than applying the person *to the water*, as is done by plunging, or immersion. The use of water in baptism can only be *emblematical*, representing purity, or purification, and may fitly prefigure the purity, and the cleansing qualities of Christian principles and doctrine, into the public profession of which the person is baptized. And to answer the purpose of an emblem, a small quantity *of water is* sufficient. In the warm season and *where it is* convenient, immersion, if a person pre*fer that mode*, need not, and we think should not, be

objected to, by those who do not think it *necessary*. But in cold weather, in the depth of winter, to baptize by immersion in the open air, and even to cut through the ice for the purpose, as of late is often practised, we apprehend cannot be required as necessary; and we cannot help viewing it as inconsistent with the genius of the gospel, and the nature and design of its institutions, none of which were intended to be, nor if judiciously administered, would be, irksome or disagreeable, in any season, in health or in sickness.

Form for the Public Baptism of Children.

The minister, either before or after sermon on the Sabbath, may desire the child, or children to be presented for baptism. Then going within the altar, he may begin the baptismal service, by offering some appropriate observations such as the following:—

CHRISTIAN FRIENDS AND BRETHREN: Very gracious and endearing is the language of our Saviour, in relation to young children, as we find it recorded in the tenth chapter of the gospel by St. Mark. "They brought young children to Christ, that he should touch them, and his disciples rebuked those who brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God, Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them."

St. Peter also, on the day of Pentecost, when under his preaching many were pricked in their hearts, *and inquired* what they should do, replied, and testified, *saying*, "Repent and be baptized, every one

of you, in the name of Jesus Christ, for the remission of sins——For the promise is unto you, and to your children," &c. We see by these scriptures, that the affection of our heavenly Father, and his covenant of promise, embrace *little children*. We also learn from other parts of the divine record, that in the days of the apostles, whole households, or families, were dedicated to the service of God in Christian baptism; and which appears to have been done on the faith, and doubtless at the request of the parents, or governors of such households, on their conversion to Christianity. In imitation of which examples, *this child* is [or these children are, if more than one] now presented for baptism. Let us, therefore, invoke the divine blessing on this religious service.

Let us pray.

ALMIGHTY and everlasting God, who hast so loved the world of mankind, as to give thine only begotten Son, Jesus Christ, for their redemption and salvation: who was holy, harmless, and undefiled; who, when on earth, went about doing good, healing and delivering all that were oppressed. Who also, in the tenderness of his compassion, and his great benevolence, took *little children* into his arms, embraced and blessed them, declaring that of such is the kingdom of God; we beseech thee, heavenly Father, to receive and embrace in the arms of thy mercy and love, *this present little child*, whom we now publicly offer and dedicate unto thee. Shed upon *him* [or her] O Lord, the holy and purifying influences of Divine grace, emblematically set forth by the sprinkling of pure water. And if in thy good providence, the life of this child shall be *prolonged* to mature age, grant that *he* may be both *disposed and* enabled to honour the Name and the *holy religion*, into which he is now to be baptized.

May *he* be an exemplary and useful member of the Christian Church, and richly enjoy its inestimable privileges and blessings, through Jesus Christ our Lord. AMEN.

The minister may then take the child into his hands, or, it being conveniently placed before him, and its name given, he (distinctly pronouncing the name) may discreetly pour, or sprinkle water upon the child, saying:—

I baptize thee, in the name of the *Lord Jesus;* and receive thee, as a lamb of the Christian flock, into the fold of Christ the great Shepherd, [here laying his hand upon the child he may continue, saying] and do pronounce thee *blessed*, in the name of the Lord, a member of his kingdom of gospel grace, and an heir of the kingdom of glory; according to the good pleasure, and the eternal purpose of God, our heavenly Father, through Jesus Christ, our Redeemer and Saviour. AMEN.

The baptismal service may then be closed by some short advice to the parents concerning the bringing up of the child, and by devoutly, and unitedly repeating the Lord's Prayer; or in such other way as the minister may think expedient.

DEDICATION OF CHILDREN.

THERE are many in the denomination of Universalists, who do not regard it as a duty incumbent on them, to offer up their children in the ordinance of water baptism, either by immersion or sprinkling; not finding in the Scriptures, as they think, any command or example, requiring, or commanding the same. *But* while they dissent, in this respect, from *the general opinion* of the Christian church, they

cannot reasonably be supposed to entertain less affection for their offspring, or less solicitude for their spiritual welfare. Believing, as the Psalmist expresses it, that "children are a heritage of the Lord," and a gift which cometh from him, they esteem it both a duty and privilege, publicly to devote and dedicate them, as a free-will offering, to him, and to his service.

It has been thought that both in the Old and New Testaments indications are given of such an observance, sufficient to warrant the practice; and hence, in the denomination of Universalists, the custom of the public dedication of children, by solemn prayer and thanksgiving, has obtained in many places, and to a considerable extent. Indeed, the conduct of our blessed Saviour toward the little children that were brought to him, as particularly stated in Mark x. 13—16, is of itself an ample justification of such religious service and dedication. In compliance with this authoritative, and most endearing example of our Lord and Master, the following form is humbly submitted.

At the appointed time, the parents with their child (or children) may present themselves before the minister, who may then address them on this wise :—

Beloved Brethren: It is the testimony of the Scriptures, that children are a heritage and gift that cometh of the Lord; and under the Jewish dispensation, children, and especially the first-born, were wont to be solemnly devoted to the God of Israel, and his blessing implored upon them. And although we are no longer under that law, and the yoke of the many irksome observances which it imposed, yet are we equally bound to offer and devote our children to God, even the Father of our Lord Jesus Christ, and who also is alike the God and Fa-

ther of all men, and to invoke for them his constant favour and benediction. The example of Jesus also testifies, how precious little children were in his sight; how lovely their innocence, and how worthy to be imitated. Hence the Evangelist tells us, "They brought young children to Christ that he should touch them, and his disciples rebuked those who brought them. But when Jesus saw it, he was much displeased, and said unto them; Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God. Verily I say unto you, whoever shall not receive the kingdom of God as a little child, he shall not enter therein: and he took them up in his arms, put his hands on them, and blessed them."

From this portion of the gospel testimony, we learn the great affection which Jesus entertained for the lambs of his flock: how he rebuked those who would have kept them from him: how he embraced and blessed them, and pronounced them heirs, and fit subjects of his kingdom, even that kingdom of grace and salvation, which, "in the dispensation of the fulness of times, shall gather together in one, all things in Christ;" making, of the universe, one blessed family.

Being thus persuaded of the good will, and the great and unceasing love of our heavenly Father toward his whole human offspring; and not doubting that he favourably regardeth this pious care in presenting this child [or these children] to be dedicated to his service, let us devoutly give thanks, and offer our fervent supplications unto him.

Let us pray.

ALMIGHTY and everlasting God, our heavenly *Father*, we give thee humble thanks that thou *hast vouchsafed* to call us to the knowledge of thy

grace and faith in thee, as revealed in the gospel of thy Son, our Redeemer, Increase this knowledge, and confirm this faith in us ever, more and more. Be pleased, we beseech thee, O Lord, graciously to look upon this child, whom we now offer and dedicate to thee, in all humility and gratitude. Receive it, we pray thee, as thine own, and have it always in thy protection and holy keeping. Endue it with thy good spirit: counsel it with thy wisdom, in its journey through this mortal life, and save it with thine own free grace, in Christ Jesus our Lord.

AMEN.

The minister then addressing himself especially to the parents, may say as follows:—

DEARLY BELOVED: Ye have brought this child here to be dedicated to him who gave it. Ye have prayed that God's holy Spirit may rest upon and accompany it through life. You should, therefore, constantly bear in mind, that it is your most solemn and bounden duty, to endeavour that this child be brought up "in the nurture and admonition of the Lord." Your counsels and your example are, in a great degree, the influences under which, in the providence of God, its mind and manners are to be moulded, and its character formed. Be careful, then, to instil into its young and growing mind, those salutary lessons of religion and morality which are found in the gospel of our salvation. And inasmuch as your teaching and your precepts, will usually be of little avail, if a corresponding practice does not accompany them, I entreat you to commend your counsels and admonitions, by a well-ordered life and conversation, thereby adorning the doctrine of God our Saviour in all things, and walking worthy of the high vocation wherewith ye are called. And may you be of the number of those who are

"the blessed of the Lord, and their children with them."

The minister then taking the child in his arms, or having it conveniently placed, and its name given him, he repeating it in an audible voice, may say as follows:—

N—— We hereby dedicate thee, by solemn prayer and supplication, laying our hand upon thee [here the minister may lay his hand upon the head of the child] in imitation of the blessed Jesus; in his name, declaring thee *blessed*, and an heir of the kingdom of God. "The Lord bless thee, and keep thee: the Lord make his face shine upon thee, and be gracious unto thee: the Lord lift up his countenance upon thee, and give thee peace."

The minister then, returning the child to the parents, may conclude the service as follows, saying:—

Let us pray.

OUR Father who art in heaven, &c. [The whole of the Lord's Prayer may here be said, the people audibly repeating the same with the minister, who may then further add:] O Lord, our heavenly Father, may the offering we have now made unto thee, in the dedication of this child, be acceptable in thy sight. Crown, we beseech thee, our imperfect devotions with thy heavenly benediction, and grant that these parents, and this child may be sanctified by thy grace, and received as thine own children by adoption: and may we all be a people to thy praise and glory, through Jesus Christ our Lord. AMEN.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost be with you all evermore. AMEN.

SUNDAY SCHOOLS.

Instruction and Advice for a Sunday School.

LITTLE CHILDREN: The great business of your early years, should be to receive instruction, and to gain useful information. For this purpose your parents, or those who have the care of you, send you to this Sunday School; and for this important object the instructers in this school willingly devote the necessary time and attention; desiring no other compensation than the satisfaction of seeing, and of aiding your advancement in knowledge, and in goodness. In the common week-day schools, which you all probably attend, you receive instruction in several branches of education; the advantage of which, if your lives shall be preserved, and you grow up to maturity, you will be very sensible of—much more so than you can be at present. In those schools, therefore, you should be diligent in your studies, obedient to your teacher, and anxious to deserve the character of good scholars and good children. But in *Sunday Schools*, as they are now generally conducted, the chief design is to instruct children in the principles and practice of virtue and religion. To teach them to remember their Creator in the days of their youth: to love him supremely, as their great and good Father, and their almighty and unchanging Friend; to keep his commandments; to worship him, and live in obedience to his will. To instruct them, also, in the various duties which especially relate to *themselves*, as humility, industry, temperance, truth, and the due government of their passions: and in those duties likewise, which they owe *to their family*, relatives, and connexions, and all *with whom* they may associate or have intercourse.

Little children, do you remember the Ten Com-

mandments which God gave to his ancient people, the Jews, and which, we are told, were written on two tables of stone? I trust you do remember them, and some of you may have committed them to memory, so that if desired, you could repeat them. But I want to ask you, if you remember which of the ten commandments is said to be the "first commandment with *promise?*" If you do not remember I will tell you; it is the *fifth* commandment. But it was the *first* one on the *second* table, and it has a special promise annexed to it. St. Paul has quoted it, as you may read in the sixth chapter of his Epistle to the Ephesians, first three verses, where he says: "Children obey your parents in the Lord, for this is right. Honour thy father and mother, (which is the first commandment with promise,) that it may be well with thee, and thou mayest live long on the earth."

This command, especially, little children, you should never forget, and never violate. Duty, interest, and gratitude, all unite to bind its observance upon you, and to urge you to its constant fulfilment. Your parents love you exceedingly; and they undergo many labours and hardships, and are subjected to many cares, and to much anxiety on your account. If you are sick, or in any trouble or danger, they grieve and lament, and deprive themselves of rest for your sakes; they watch over you with the tenderest affection, and they earnestly desire and long for your happiness and prosperity. And shall their great kindness be disregarded, and unrewarded by their offspring, the children whom God hath given them? We hope not. Will you not rather love and honour them according to the command of your Maker, and your *heavenly Father?* Will you not endeavour to lighten their cares and their anxiety, and by your ready obedience, and your fond and grateful

attentions, fill their hearts with joy and gladness? If you are good children you certainly will; and this is what we truly hope of you.

To your brothers and sisters, if you have any, and to your schoolmates, and all with whom you associate, you should always show yourselves kind, affectionate, and obliging. You must not indulge angry feelings, nor evil wishes toward any one; nor speak bad words, nor be eager to tell of the faults of others, nor ever say what you know is not true, in order to conceal or excuse your own faults. Especially you should be careful never to mention the holy name of God lightly, in your amusements or play, for this is very wicked, and none but naughty children do so; and good children will not choose such for their associates, but will shun their company, because they are so wicked.

We hope, and all your teachers here hope, that all of you who attend this Sunday School to receive instruction, will be good children; that you will be diligent in your studies; increase in knowledge and understanding, and grow wiser and better every week and every day; because this is the way to be happy yourselves, and to be a comfort and joy to your parents and friends. And whether your lives shall be longer or shorter, it is the best way to prosperity, contentment, and usefulness.

When you go to the house or place of public worship, which we hope you are glad to do as often as you have opportunity, you should remember that "*holiness becometh God's house for ever.*" You must not be whispering to those that sit near you, nor be looking round on the congregation; but be serious, and attentive to the services; unite silently *in your* hearts, in the prayers and praises that are *offered up to our* heavenly Father; and listen carefully *to the* word of God, as read and explained

by the minister; that you may be instructed and edified.

When at home, especially on Sundays, you should often read the Bible, and such other good books as will tend to store your minds with useful knowledge; and you should often pray earnestly to God to give you grace, that you may know and do his holy will, and may glorify him in your bodies, and in your spirits which are his. You should constantly remember that God is always present with you, wherever you are, and whatever you do. The apostle says of God, that "He is not far from every one of us: for in him we live, and move, and have our being—and we are also his offspring." You should therefore delight to think upon God as your great and good Creator, and your heavenly Father; who continually watches over you in love and tender compassion, who is the giver of all the good things you enjoy in this world: who is now, and always will be, your greatest and best Friend: who so loved you and all the human race, that he gave his only begotten Son, the chosen Messiah, to suffer and die for them, and who also raised him from the dead, that through him we might all be saved from sin, raised from the grave, and be made holy and happy for ever in another world. Thus the Scriptures say: "The Father sent the Son to be the Saviour of the world:" "For God sent not his Son into the world to condemn the world, but that the world through him might be saved."

Little children, I fear I shall detain you too long, in talking to you at this time; but I wish to repeat to you one more passage of Scripture, and I want you to read it often yourselves, and meditate upon it. It is in the 1st Epistle of John, 4th chapter, *from the* 7th to the 12th verse. They are the words *of the* beloved apostle St. John: the disciple

whom it is said that, at supper, he leaned on the breast of Jesus; and he was called "the disciple whom Jesus loved." He says in the place I have mentioned, "Beloved, let us love one another; for love is of God; and every one that loveth, is born of God and knoweth God. He that loveth not, knoweth not God; for GOD IS LOVE." In this was manifested the love of God toward us, because that God sent his only-begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another."

What excellent advice is here given by this beloved disciple, and how happy would it be if all, both young and old would follow it. And then, only think what he states as the *foundation* of his advice and exhortation! It is the great love of our heavenly Father for us, and for all mankind, manifested in sending his only begotten Son into the world, that we might live through him; and he sums up the whole subject in a declaration which I hope you will always keep in mind as the most glorious truth that ever was uttered—GOD IS LOVE.

But, dear children, I must stop: yet before leaving you at this time, I will request you to unite with me, a few moments, in devout prayer and thanksgiving to our Almighty Creator, and most merciful Father in heaven. I shall begin with what is called the *Lord's Prayer*, [and I shall be glad if all present who have that prayer committed to memory, will repeat it audibly with me.*]

*This is merely suggested.

Let us pray.

OUR Father, who art in heaven, hallowed be thy name: thy kingdom come: thy will be done on earth, as it is in heaven: give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil; for thine is the kingdom, and the power, and the glory, for ever and ever. AMEN.

Almighty and most merciful God; we adore thee as the author of our being, the preserver of our lives, and the giver of all the good things we enjoy. We thank and praise thee for all thy past favours, and for all our present enjoyments; and we hope in thee for our future existence and well-being, in time and eternity. We rejoice that we are the subjects of thy wise and gracious government, and the children of thy constant affection and care. Bless the Lord, O our souls, and all that is within us bless his holy name!

We pray, O Lord, that the children in this school may always be in thy holy keeping. May they be preserved from the evils that are in the world, and from the many dangers to which they are exposed; and as they love life, and desire to see good days, may they, as thy word directs, refrain their tongues from evil, and their lips that they speak no guile: may they eschew evil, and do good; may they seek peace and ensue it. May they always remember that the eyes of the Lord are over the righteous, and his ears open unto their prayers; but that the face of the Lord is against them that do evil. May they, therefore, sanctify the Lord God in their hearts; so that, as they advance in age, and in knowledge, they may be ready always to give an *answer to every one that asketh them a reason of the hope that is in them, with meekness and fear.*

And we pray thee, Heavenly Father, to bless the parents and guardians of these children. May they give them good instructions, and good examples, and bring them up in the nurture and admonition of the Lord; and may they be the blessed of the Lord, and their children with them.

And we devoutly beseech thee, O Lord, to bless the Instructers in this school. May they not be weary in this branch of well-doing, and may they experience an ample reward, for their care and diligence here bestowed, in the affection and gratitude of these children, and in the improvement they shall make in knowledge, and in all goodness.

Bless us all, O our God and Father, as we severally need: guide us in the way of truth and peace: prepare us for every event of thy providence; and save us all, with an everlasting salvation, through Jesus Christ, our most blessed Lord and Saviour.

AMEN.

Prayer for a Sunday School.

ALMIGHTY God, our heavenly Father, we thank thee for another return of the Christian Sabbath, and for the opportunity of meeting together for religious devotion, and for useful instruction. May we be truly grateful for the blessings and privileges we enjoy, and may we wisely and diligently improve them to thy glory, and our own best interest and happiness.

Thou, O Lord, didst promise thy people of old, that "all their children should be taught of God, and that great should be the peace of their children." We now earnestly implore thy blessing upon this school. Give to the instructers the spirit of kindness, tenderness, patience, diligence, and sincere piety; that they may teach, and impress upon the minds of these children the principles of virtue and

pure religion. And give the children, we pray thee, an earnest desire to profit by the pains that are taken for their spiritual improvement. Bless them according to their various circumstances. If any of them have been bereaved of their parents, wilt thou be their ever-present and all-compassionate Father; and may a mild and merciful providence watch over them. If any of them are unhappily accustomed, or disposed to be wicked, do thou reclaim them, and cause them to imbibe virtuous and upright principles, and to walk in thy commandments. Engage them, O Lord, early to love and serve thee, and to esteem thee as their best Friend, and their only sufficient help in time of need. May they also be kindly affectioned one to another; and may they constantly remember, and endeavour to imitate the holy child Jesus, who was holy, harmless, undefiled, and separate from sinners; and who inviteth the ignorant and the burdened to learn of him, that they may find rest to their souls. May they love and study his precious gospel; be baptized into his blessed spirit and temper, and copy his amiable and spotless example.

May they, O heavenly Father, carefully avoid whatever is offensive in thy sight; all wicked words and actions: whatever is profane or immodest in language: whatever is unkind or revengeful in temper; and whatever is deceitful and injurious in practice. Protect them, O God, from vicious companions, and evil examples: preserve them from danger; save them from sin; and guide them in the way of truth and peace.

Bless, O Lord, the several families, to which these children belong, with all things needful for life and godliness. And be graciously pleased to bless us *all as we respectively need.* Assist us in the public *religious services* of this day. May we be serious

attentive, and piously devout. Be with us through all the duties and the dangers: through all the joys, and all the sorrows of this mortal life; and finally receive us with all our ransomed race, purified and made holy, to thy everlasting kingdom of rest and blessedness, through Jesus Christ our Redeemer.

AMEN.

Another Prayer for Sunday Schools.

WHEREWITH shall we come before the Lord, and bow ourselves before the high God? What sacrifice shall we offer unto him, and what service will he approve? Thou hast showed us, O Lord, what is good, and what thou requirest of us: even to do justly, and to love mercy, and to walk humbly with our God. The sacrifice of *praise*, also, the fruit of our lips, giving thanks to his name, is an acceptable offering to the Father of mercies; who is continually helping us, and pouring his benefits upon us. We rejoice that we are the creatures of so great, and so good a Creator; and the children of so compassionate, and so bountiful a Father. We rejoice exceedingly, O God, in the assurance that thy presence is always with us wherever we are: that thy tender mercies are over all thy works, and that we cannot go where universal love smiles not around. Bless the Lord, O our souls, and all that is within us bless his holy name. Bless the Lord, O our souls, and forget not all his benefits.

We would bless the name of the Lord for all our temporal enjoyments: for bodily health; for food and clothing: for relatives and friends; for the pleasures of social intercourse, and the endearments of mutual affection and friendship: for the establish*ment among us* of schools of learning, for instruc*tion in knowledge*, and improvement in morality, *virtue and piety*. We adore thy goodness, O heav-

enly Father, for the divinely inspired teachings of the Holy Scriptures, which were written for our learning, and which are able to make us wise unto salvation. Especially we thank thee, O Father, for the inestimable favour of the *Christian* revelation, which publishes and proclaims good tidings of great joy, which shall be to all people: which so fully instructs us concerning our duty, and also our high destiny, through the tender mercy of our God, whereby the dayspring from on high hath visited us. Help us, O Lord, to reverence and obey the holy teachings of the blessed gospel of thy Son, and to lay hold of the heavenly hope which it sets before us, as the sure and steadfast anchor of the soul.

Bless, O heavenly parent, we beseech thee, all the children and youth in this school. May they be teachable, and attentive to the instructions here given them; that as they advance in age, they may also improve in knowledge and goodness, and like the child Jesus, increase in wisdom, as well as in stature, and in favour with God and man. As they grow up to mature years—if such be thy pleasure concerning them—and engage in the active business of life, may they conduct themselves so discreetly in their callings, and in the stations in which they may be placed, that they may be a blessing and a joy, not only to their parents and family connexions, but also to the community in which they may be situated, and the generation in which they live.

And now, O Lord our God, we would humbly offer and commend these children, together with ourselves, yea, the whole world, every individual of the human family, with all their concerns and interests, to thy wise and gracious direction, and to thy most benevolent governance, who orderest all *things after the* counsel of thine own will; earnestly *praying that* when our earthly house of this taber-

nacle shall fail and be dissolved, we may sleep in Jesus; and finally, with the whole creation now subject to vanity, be delivered from the bondage of corruption, and have our perfect consummation in bliss and glory, to celebrate thy most worthy praise, in a day without night, and world without end.

AMEN.

FAMILY PRAYERS.

A Family Prayer for the Morning.

ALMIGHTY and everlasting God, whose power and providence sustain and govern all things: on whose bounty all beings are constantly dependant, and whom all created intelligences are bound to love, honour and obey.

We desire, O Lord, that our minds may be solemnly impressed with a sense of thy Almighty power, thine infinite goodness, and thy manifold and great mercies. Weak, unworthy, and dependant as we are, we rejoice in the assurance that we are the offspring of an all-wise, and benevolent Parent, who will never forsake, nor cease to regard with favour, his needy children. We would humble ourselves before thee, this morning, O heavenly Father, in the penitent confession of our sins, and our manifold transgressions of thy righteous laws. We would acknowledge before thee, with sincere contrition of heart, that we have strayed from thy ways like lost sheep. We have wandered from the fold, and from the pasture of the good Shepherd and Bishop of our souls, and have involved ourselves in misery and want. To whom, in our necessity and distress, can we flee for refuge, deliverance, and succour, but unto thee, O Lord, from whom we have deeply revolted?

Have mercy upon us, have mercy upon us, miserable offenders. Heal our backslidings, and love us freely. Restore to us the joys of thy salvation, and uphold us with thy free spirit. Strengthen us by thy grace, with might in the inner man, that in future we may cleave unto thee with full purpose of heart: that we may walk in thy ways, and keep thy commandments, all the days of our life.

Continue unto us, O Lord, we beseech thee, the tokens of thy favour and loving-kindness. Help our infirmities; increase our desires and confirm our resolutions of amendment and obedience; that we may grow in grace, and in the knowledge of our Lord and Saviour, Jesus Christ; and may it become, more and more our delight, and be even our meat and drink, to do the will of our heavenly Father.

Be our guide, O Lord, we pray thee, in all the changeful scenes of life: in prosperity, and in adversity; in health, and in sickness. Make us grateful for all our enjoyments, patient in affliction, contented with our lot, and resigned in all things. Guide us with thy counsel, and afterward receive us to glory.

We implore thy blessing upon all our relatives, friends and neighbours. Reward our benefactors; pity, and bless our enemies, if such we have, and teach us to forgive them, as we hope for thy compassion for ourselves. Be gracious, O Lord, to all who are in distress and trouble: the needy, the oppressed, and the desolate, whoever, and wherever they may be: visit them with thy tender mercies, and thy heavenly consolations.

We would extend our supplications, O heavenly Father, in behalf of all our fellow-creatures throughout the world; earnestly praying for the universal *diffusion of the* light of the gospel; that the pure *and peaceable* religion of Christ may prevail, more

and more, and be everywhere established; to the joy of the whole earth, and to the glory and praise of thy holy name.

With our prayers we would offer unto thee, O Lord, our humble and hearty thanks for all the manifestations of thy goodness. For life, and for all its enjoyments; for thy preservation of us, and for the constant care and kindness with which thou hast watched over us, and supplied our numerous and still returning wants. Especially we thank thee for thy guardian protection through the watches of the past night, and for bringing us in safety to the beginning of this day. Defend us, O Lord, through the same, by thy mighty power, from all mischiefs and dangers, and have us in thy holy keeping, both now, and evermore; through Jesus Christ, our Saviour, in whose name, and according to whose direction, we would unitedly say, in closing our morning devotion, Our Father, who art in heaven, &c.

N. B. In all family prayers it is considered very proper, either to begin or close with the *Lord's Prayer;* and which all the members of the family may unitedly and solemnly repeat.

Family Prayer, for Evening.

O GOD, our heavenly Father, who makest the outgoings of the morning, and the returns of the evening to praise thee, and to declare thy power and goodness. Day unto day uttereth speech, and night unto night showeth knowledge. Thou governest the varying seasons in infinite wisdom and benevolence: thyself alone being without variableness, or shadow of turning: the Father of lights, from whom cometh down every good and perfect gift.

We would devoutly reverence and adore thee as *the only, ever*-living and true God; and we would *call upon our souls* to rejoice with sincere gratitude

and holy joy, that we are the creatures of thy creating hand, and the subjects of thy wise and gracious government. We rejoice that thou art always present with us; that thou art about our path, and about our bed, and knowest all our ways, all our dangers, and all our wants.

We thank thee, heavenly Father, that thou hast added another day to our short lives upon earth, and hast brought us to the close of the same in the enjoyment of health, and of so many blessings and comforts. What shall we render unto the Lord for all his benefits! We will take the cup of salvation, and will call upon the name of the Lord.

Nor do we less need thy protection, O Lord our God: thy guidance and support, for the time to come; for thou art our hope, and our only sufficient portion in the land of the living: yea, in time and eternity. Make us, we pray thee, truly sensible of our continual dependance on thy care and bounty. Thy favour is life; and thy loving-kindness is better than life. May we realize that without these, however we may imagine that we are "rich and increased with goods, and have need of nothing," we are wretched and miserable, and poor, and blind, and naked. Grant, O Lord, that by adhering to thy counsel, we may become possessed of gold tried in the fire, that we may be rich; and that with the white raiment of gospel purity, we may be clothed; and that the eyes of our mind being anointed with the eye-salve of heavenly illumination, we may see, and distinctly understand the things which belong to our peace, and our true happiness. O send forth unto us, in still increasing measure and influence, thy light and thy truth, that they may lead us, and direct our goings in the right way: the path of duty, and *the path of peace.*

We pray for thy blessing, O Lord, upon the land

in which we live. May a merciful providence preside over the interests of our country; preserving us, as a people, from the calamities of war, from injurious divisions and commotions, and from wasting diseases. Continue, we pray thee, to give us richly all things to enjoy; and teach us gratefully to acknowledge and adore our bountiful Benefactor. Preserve unto us, O Lord, our civil and religious privileges. Bless our rulers and magistrates of every grade. "Direct them in all their counsels and measures; that under the protection of wholesome laws, and the administration of equal justice, we may lead a quiet and peaceable life, in all godliness and honesty," to the glory of thy holy name.

Be gracious, O heavenly Father, to the poor and needy, to bereaved widows and orphans, and to all who are in circumstances of want or distress. Let thy merciful kindness be extended to them, suited to their various necessities, and according to thine infinite wisdom and goodness.

We now desire to commit and commend ourselves, O Lord, to thy fatherly care and protection this night. May no evils or disturbances invade our dwelling, or prevent our quiet repose. May our sleep be sweet and refreshing. May we be preserved through the hours of darkness; be brought in safety to the light of another day, and arise with renewed vigour of body and mind, to fulfil the duties which may be required of us.

And we beseech thee, O Lord, to guide and govern us through the whole of our future lives upon earth; and may our end be peace. And finally, of thine infinite mercy and grace, receive us, with the whole redeemed family of mankind, purified from sin, and delivered from the bondage of corruption, *to a state of perfect* rest, and immortal blessedness *in thy heavenly* kingdom; to glorify thee, and praise

thy hallowed name for evermore; through Jesus Christ our Lord. AMEN.

Another Family Prayer, for Morning.

ALMIGHTY and everlasting God, in whom we live, and move, and have our being; we, thy needy creatures, render thee our humble praises, for thy care of us, and for thy goodness to us, from the beginning of our lives till now, and especially for our preservation through the past night. To thy watchful providence, O, Lord, we owe it that we have been kept in safety, and brought to see the light of another day. For these thy continued mercies, we would call upon our souls to bless the Lord, and magnify his holy name. And we humbly beseech thee to accept this our morning sacrifice of praise and thanksgiving, which we offer unto thee in the name and mediation of that blessed Redeemer, who died for our sins, and rose again for our justification; thy Son our Saviour Jesus Christ.

And, since of thy mercy, O gracious Father, another day is added to our lives; we would here dedicate both our souls and our bodies to thee, and to thy service, as our most reasonable and bounden duty. In which disposition of obedience, and devotion to thy holy will, do thou, O, merciful God, confirm and strengthen us; so that as we advance in life, and our days and years are increased, we may also grow in grace, and increase in all good works and holy living; to the promotion of our own happiness and usefulness, and to the glory of thy holy name.

But, O God, who knowest our frailty, and the many temptations which daily encompass us, we humbly beseech thee to have compassion on our infirmities, and to *grant us* constantly, the preserving and sustaining influences of thy grace and good spirit; that

we may be effectually restrained from sin and excited to our duty, and may serve thee in holiness and righteousness all the days of our life.

In particular, we implore thy grace and protection for the ensuing day. May a merciful providence preside over us, and thy grace be sufficient for us. Keep us temperate in our meats and drinks; thankful for all our enjoyments, and resigned to all thy dispensations. Grant us patience under any afflictions thou shalt see cause to lay upon us; and unfeigned submission, when exercised by thy fatherly correction. Give us grace faithfully to fulfil the duties we owe both to thee and to our fellow-men; to be just and upright in all our dealings with others; quiet and peaceable; full of compassion and kindness; ready, as we may have opportunity and ability, to do good unto all men, and especially to succour and befriend the needy and desolate. Direct us in all our ways, [and let thy Holy Spirit accompany us to the place of thy public worship, making us serious, attentive, and fervently devout: raising our minds to heavenly contemplations; sanctifying our affections; and exciting us to pursue, with renewed vigour, the hope of our high and holy calling in Christ Jesus]. Defend and support us in all dangers and adversities; and be graciously pleased to have us and all our interests in thy fatherly care and protection. And to thy name be ascribed all honour, glory and praise, world without end. AMEN.

The lines in brackets to be said only on *Sunday* mornings.

Family Prayer, for Evening.

MOST merciful God, who art of purer eyes than to behold iniquity, and who hast promised forgiveness to all those who confess and forsake *their sins*—We come before thee in an humble sense *of our own unworthiness*; acknowledging our mani-

fold transgressions of thy righteous laws. But O gracious Father, who art full of compassion, and of tender mercy, look upon us in the greatness of thy pity and loving kindness; take away all our iniquities, and receive us graciously. Give us that godly sorrow which worketh repentance to salvation, not to be repented of, because it leads to a deliverance from the bondage of sin. May we be deeply impressed with the truth, that there is no peace to the wicked, and that the way of transgressors is hard; and may we learn of Christ and follow him, whose yoke is easy, and whose burden is light, that we may find rest to our souls.

And we beseech thee, O heavenly Father, to grant us the sanctifying influences of thy grace and Holy Spirit, to cleanse our hearts and affections from all impurity. Purge them from envy, hatred, and malice; that we may never let the sun go down upon our wrath, but may always go to our rest in peace, charity, and good will, with a conscience void of offence toward thee and toward all men.

And accept, O Lord, our intercessions for all mankind. Let the light of thy gospel be made to shine upon all nations; giving them to see the light of the knowledge of the glory of God, in the face of Jesus Christ. Bless and prosper the Christian church, and cause it to be established in its purity among all nations; that all may be brought to know the greatness of thy love, as manifested in and by thy Son, their gracious Redeemer, whom thou hast sent to be the Saviour of the world. Bless all who are in stations of *civil authority*, as well as all those who are called and set apart to minister in *holy things*; and grant that each of them in their respective vocations, may study and labour to promote peace and *happiness*, truth and justice, and pure religion and *piety among* all people.

Send down thy blessings, Heavenly Father, upon all our relatives, friends, and neighbours. Reward all who have done us good, and pardon all those who have done, or who may wish us evil, and give them repentance, and a better disposition. Be merciful to all who are in trouble or sorrow, want or sickness, or any other adversity; and do thou, the God of pity, administer to them according to their various necessities, and thine abundant mercy and grace, in Jesus Christ thy Son, our Saviour.

To our prayers, O Lord, we join our unfeigned thanks for all thy mercies: for our being, our reason, and all other endowments and faculties of soul and body: for our health, friends, food and raiment, and for all other comforts and enjoyments of life. Above all we adore thy mercy in sending thine only Son into the world, to save us from sin and death, and to exalt us to holiness and life everlasting. We thank thee for the continued tokens of thy favour and goodness, notwithstanding our many provocations, and our great unworthiness. We bless thee for thy constant care, and watchful providence over us through the whole course of our lives; and particularly for the mercies and benefits of the past day: beseeching thee to continue these thy blessings to us, and all others which thou shalt see needful for us; and to thy name be the praise and glory for ever.

Continue, we pray thee, O Lord, thy gracious protection to us this night. Defend us from all evils and dangers, that we may enjoy such refreshing rest as may fit us for the duties of the following day. Prepare us to live, and to die; and living and dying may we be *thine*, thine, O Lord, *for ever;* through Jesus Christ our Redeemer. AMEN.

Prayers for the Use of Little Children.

O GOD, my Maker and my heavenly Father; although I cannot see thee with my bodily eyes, yet I have been taught that thou always seest me, and art always near to me wherever I be; and that thou art the giver of all the good things I enjoy. May I love thee, because thou art good, and may I keep thy commandments, because that will please thee. Keep me, O Lord, from all evil thoughts and desires, from all bad actions, and from all wicked ways. Help me every day to grow wiser and better. May I love my parents, and all my relations, and may I love everybody, because thou lovest all mankind; and because they are thy creatures, and thou doest good to them all, although many of them are very wicked. May I love to read the Bible, which is thy holy word; because that tells of thy greatness, and of thy almighty power; and also of thy great mercy and goodness, which are over all thy works; and will always be the same, and never come to an end. Bless my dear parents, and all my friends; and if I have any enemies, bless them also, and help me to pity and forgive them, as thou hast commanded; and because thy Son Jesus Christ, our blessed Redeemer, forgave his enemies and prayed for them. Bless all poor people, and all that are sick, or in trouble or pain. Bless all little children, and especially such as have no father, or no mother to take care of them. And I pray thee, O my heavenly Father, to bless everybody, wherever they live, all over the world. May those who are wicked become good people, and no more do wickedly; but may they love Thee, because thou art their great and good Creator, and their best Friend. And may they all love one another as brothers and sisters, *because* thou, O God, art the Father of them *all, and art good* and kind to them all; and because

thou hast prepared a heaven of happiness for them all in another world; where there will be no wickedness, and no pain, nor trouble, where they will never be sick, and will never die any more, but will live in peace and love, and sing praises to their Creator and their Redeemer for ever and ever. AMEN.

A Prayer to be said by a little Child on going to Bed.

O GOD, my heavenly Father, I thank thee for all the good things I have enjoyed ever since I was born; and in particular for my preservation through the day that is now past and gone. I thank thee for my health, and my friends, for food and clothing, and for all other blessings.

And now I pray thee, O Lord, to preserve me this night from all dangers, and from all evil. May I have sweet sleep, and rest in peace; and may I be brought in safety to another day. May I always remember thy great goodness to me; may I love thee with all my heart, and diligently keep thy commandments. May I delight to think of thee as my heavenly Father, and to praise thy name as long as I live. And when my days in this world shall all be spent, may I be received into that heaven of happiness which thou hast prepared for all thy children. I offer these my prayers and my thanks to thee, O merciful God, in the name of thy beloved Son Jesus Christ, who suffered and died to redeem and save me and all mankind. AMEN.

A Prayer to be said by a little Child on awaking in the Morning.

THANKS be to thy holy name, O Lord my God, for keeping me in safety through another night: for giving me quiet and refreshing sleep, and for *bringing* me in safety to the light of this day. May I *always remember* that both day and night, and whether *I am asleep* or awake, thou, O Lord, alone art

my keeper and preserver. May I love thee, because thou art so good and kind to me, and may I always trust in thee, and not be afraid.

I pray thee, O heavenly Father, to keep me this day from sinning against thee, and from doing any thing that is wrong. Keep me from being proud, and from being angry or fretful; keep me from speaking bad words, and from behaving amiss to any one. Help me to love my parents, and to mind all they say to me, and to be good-natured and loving to everybody.

May I be diligent in learning, and may I increase in knowledge and in goodness every day. Protect and guide me, O Lord, through all the remaining days and nights of my life in this world; and receive me at last into thy heavenly kingdom; through Jesus Christ, my blessed Redeemer and Saviour.

AMEN.

Prayer to be used with a sick Person.

ALMIGHTY God, our heavenly Father; we desire at all times, and in all circumstances of life, to realize our dependance on thee, and to hope and trust in thy mercy and goodness. We adore thee as the author of our existence, and the source of all our enjoyments. Thy continual presence with us is the pledge of our safety, whatever seeming evils and dangers may encompass us. We pray, therefore, O Lord our God, that in all thy dealings with us, and under all the dispensations of thy providence, we may have the disposition to say, with thy servant of old, "It is the Lord, let him do what seemeth to him good;" and that we may rest in the assurance that goodness and mercy will follow us all the days of our life, and that thy loving-kindness shall *not be* utterly taken from us, nor thy faithfulness fail.

In thy wisdom, O Lord, thou hast been pleased to lay thy chastening hand upon this thy servant, our brother, [or sister] and to bring down *his* bodily strength by sickness and distress. Give *him*, we pray thee, composure and fortitude of mind, and patient resignation to thy disposal. If it be consistent with thy good pleasure, we pray that *his* present sickness may not be unto death, but that *he* may be healed of *his* disease, and in due time be restored again to health and soundness, with a lively and grateful sense of thy fatherly kindness, and with new resolutions of obedience to thy will, and of devotion to thy service and glory.

But as man knoweth not his time, and the number of his days is only with thee; we pray, O Lord, that if the event of this sickness should be the termination of this our *brother's* earthly existence, *he* may be enabled to meet *his* great change with Christian resignation, and with full confidence in thy all-sufficient and never-failing mercy and grace.

And bless, we beseech thee, O heavenly Father, the family and relatives of this our sick *brother*. Sanctify to them this and all other dispensations of thy providence, with which they are, or may be visited: make all things work together for their good; and have them always in thy holy keeping. Guide us all, by the unerring counsels of thy wisdom and love, through the changing scenes of our mortal existence: and finally, receive us to thyself, to a state of perfect rest and blessedness, in thy heavenly kingdom; through Jesus Christ, our Lord. AMEN.

A Prayer to be used with a Family in Affliction.

ALMIGHTY Parent of the universe, who according to thine own unsearchable counsels, dost govern all things in infinite wisdom and benevolence. We rejoice in the assurance that while righ-

eousness and judgment are the habitation of thy throne, mercy and truth shall go before thy face. Thy mercies are new to us every morning, and are repeated every moment: great is thy faithfulness. Though our strength and our heart should fail us, thou, O Lord, will be the strength of our heart, and our portion for ever. In thy word, thou hast directed us to call upon thee in the day of trouble, and hast promised that thou wilt hear and deliver us, and that we shall glorify thee; for though the Lord causeth grief, yet will he have compassion, according to the multitude of his mercies. In any troubles or afflictions, therefore, with which we may be exercised, may we not be greatly dejected or cast down, but still hope in God, for we shall yet praise him, who is the health of our countenance, and our God. May we not despise the chastening of the Lord, nor faint when we are rebuked of him; but may we be sustained by the consideration, that whom the Lord loveth he chasteneth, and that if we endure chastening, God dealeth with us as with sons. And though for the present no chastening is joyous, but grievous, yet we pray that afterward it may yield for us the peaceable fruits of righteousness.

We offer our supplications to thee, O Lord, at this time, especially in behalf of this afflicted family. In thy wise dispensations, they have been called to grief and mourning, and to drink of the cup of sorrow and trembling. May they remember that it has been mingled by the hand of their heavenly Father, who intends it for their healing, and to do them good like a medicine. All things are possible to thee, O Lord, and if consistent with thy wisdom and thy good pleasure, we pray that this cup may pass from them; nevertheless, not our will but thine *be done.* Fortify their minds we pray thee, *with a holy and* steadfast trust and confidence in

thy loving-kindness and tender mercies; give them patience under their sufferings, and in due time, a happy issue out of all their afflictions.

And, O God, whose days are without end, and whose mercies cannot be numbered, make us all. we beseech thee, deeply sensible of the shortness and uncertainty of human life; and let thy Holy Spirit lead us through this vale of misery, in holiness and righteousness all the days of our lives: that when we shall have served thee in our generation, we may be gathered unto our fathers, having the testimony of a good conscience, in the fellowship of the Christian church; in the confidence of a certain faith; in the comfort of a reasonable, religious, and holy hope; in favour with thee our God; and in perfect charity with the world. All which we ask through Jesus Christ our Lord. AMEN.

MARRIAGE CEREMONY.

A Form for the Celebration of Marriages.

The couple to be married presenting themselves before the minister, either in the church, or in a private house, as the case may be, he may commence the ceremony by first addressing the company assembled, as follows:—

BELOVED FRIENDS: We are assembled at this time and place for the purpose of solemnly joining together in the bands of matrimony, the affianced couple now standing before us. The occasion is interesting and joyful, and we earnestly hope the union now to be consummated, may be crowned *with the divine* blessing, in the fulfilment of all reasonable anticipations of prosperity, peace and happiness.

Then addressing himself to the couple to be married, the minister may say:—

You Mr. —— and Miss —— [or Mrs. — as the case be, calling each by name,] are about to enter into a new state and relation in life, the state of marriage, appointed by the Author of our being for wise and benevolent purposes, and especially for mutual support, counsel, and happiness. It is a state which is declared to be honourable among all men; and which, therefore, should not be entered into unadvisedly, or without due consideration; but seriously, discreetly, and with pure and upright motives. Trusting that you both have duly considered its importance, and that you will, each of you, make it your constant endeavour faithfully to discharge the various duties which will devolve on you, in the very responsible and most endearing relation of husband and wife; you will now please to take and receive each other by the right hand, and give your cordial assent to the questions I shall propose to you respectively.

Addressing the man, the minister may then say to him:—

Do you take this woman, whom you hold by her right hand, to be your lawful and wedded wife; and will you be an affectionate and faithful husband to her, so long as ye both shall live?

Then in like manner to the woman:—

Do you take this man, whose hand you have received, as your lawful and wedded husband; and will you be an affectionate and faithful wife to him, so long as ye both shall live?

They each having declared or signified their assent, the minister may offer a *prayer*, which may be according to his discretion, *or in the use of the* following form, he first saying:—

Let us pray.

OUR Father who art in Heaven, hallowed be thy name: thy kingdom come: thy will be done on earth, as it is in heaven: give us day by day, our daily bread: and forgive us our trespasses, as we forgive those who trespass against us: and lead us not into temptation, but deliver us from evil.

O eternal God, creator and preserver of all mankind; the author and giver of all good things. Send thy blessing, we pray thee, upon these thy servants, this man, and this woman, whom we bless in thy name; and grant that as Isaac and Rebecca, of old, lived faithfully together, so this wedded pair may faithfully perform and keep the vow and covenant between them made, and may constantly remain together in peace, harmony, and sincere affection; and may live in obedience to thy holy will and commands. Grant them all things needful for life and godliness, and have them always in thy holy care and keeping.

Bless the company assembled on this joyful occasion. Crown us all with thy loving-kindness and tender mercies, and finally consummate the designs of thy love concerning us, in a happy and glorious union in thy heavenly kingdom; through Jesus Christ our Lord. AMEN.

The minister then uniting their hands again, may say, as follows:—

Forasmuch as this couple have consented together in holy matrimony, and have pledged their fidelity each to the other, in the presence of these witnesses, I pronounce them HUSBAND AND WIFE, in *the name of God,* and according to the laws of this *State.*

The minister may then close the ceremony with the Nuptial Benediction, as follows :—

MAY God Almighty bless, preserve and keep you; and manifest his favour and goodness toward you, more and more, according to his abundant kindness, and his everlasting love; and to Him be ascribed all praise and glory, throughout all ages, world without end. AMEN.

Prayer for a Marriage Celebration.

FATHER of mercies and God of love—We would bless and praise thee, as for all thy favours in general, so especially for that relation which we sustain to thee, and to each other. We adore thee that thou hast made us rational and intelligent beings, and hast implanted in our bosoms the elevated sentiments of friendship, affection and love; by which we are rendered capable of enjoying the endearing delights of society and social intercourse, in the interchange of kindred sympathies and attachments. We bless thee for those ties of affinity which here bind us together as parents and children, brothers and sisters, companions and friends; and which constitute us mutual partakers with each other in the joys and sorrows of this our mortal state.

May thy richest blessings, O Lord, descend upon these persons who, by the marriage-covenant, are now about to enter into a new and endearing relation to each other. May they always have occasion to number this among the most propitious events, and happy periods of their earthly existence. Wilt thou, heavenly Father, give them grace faithfully to discharge all the relative, social, and moral duties and obligations which shall devolve upon them in life. *Let the* blessings of health, peace and happiness *attend them*, and the beams of thy love and

goodness shine brightly upon them, and illuminate and cheer their habitation.

Bless this union, O Lord, not only to this couple, but to all their relatives and friends. And grant that when this connexion on earth shall be dissolved, they may be bound together in a higher and holier union in thine immortal kingdom; where the celestial inhabitants neither marry nor are given in marriage, but are as the angels of God in heaven. Mercifully hear and answer us, most merciful Father, in these our supplications and prayers; and do for us, and for the whole human family, exceeding, abundantly, above all that we ask or think; through Jesus Christ, our Mediator and Redeemer.

AMEN.

FUNERAL SERVICES.

Suggestions concerning the Manner of conducting Funeral Services.

When these services are to be performed in the church (or when in a private house, if it be convenient) the minister, or person who shall officiate, may properly commence by reading a portion of the Holy Scriptures. One of the most appropriate portions for a funeral occasion, is thought to be the 15th chapter of the first Epistle to the Corinthians. If it should be deemed inexpedient to read the whole chapter, the portion may suitably commence at the 20th verse, and end with the close of the chapter.

As a matter of convenience, as it may sometimes be, the above-named portion is here inserted.

BUT now is Christ risen from the dead, and become *the first fruits* of them that slept. For since by man *came death*, by man came also the resurrection of

the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. Else what shall they do, which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead? and why stand we in jeopardy every hour? I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily. If after the manner of men I have fought with beasts at Ephesus, what advantageth me, if the dead rise not? let us eat and drink; for to-morrow we die. Be not deceived: evil communications corrupt good manners. Awake to righteousness, and sin not; for some have not the knowledge of God. I speak this to your shame. But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain; it may chance of wheat, or of some other grain: But God giveth it a body as it hath pleased him, and to every seed his own body. All flesh is not the same flesh; but there is one kind of *flesh of men,* another flesh of beasts, another of *fishes, and* another of birds. There are also celes-

tial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption: it is sown in dishonour, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul, the last Adam was made a quickening spirit. Howbeit, that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, *where is thy sting*? O grave, where is thy victory? *The sting of death* is sin; and the strength of sin is *the law*. But thanks be to God, which giveth us

the victory, through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

Instead of the above chapter, or immediately after it, as may be thought expedient, the following selections from the Psalms may be read, either by the person officiating, *only*, or by him and the congregation, verse by verse alternately, if there be a sufficient supply of books, and if this method should appear to be most agreeable.

Minister. Lord, make me to know mine end, and the measure of my days, what it is: that I may know how frail I am.

People. Behold, thou hast made my days as an hand-breadth, and mine age is as nothing before thee: verily, every man at his best state is altogether vanity.

M. Surely man walketh in a vain show: surely he disquieteth himself in vain: he heapeth up riches, and knoweth not who shall gather them.

P. And now, Lord, what wait I for? my hope is in thee.

M. Deliver me from all my transgressions, and make me not the reproach of the foolish.

P. I was dumb, I opened not my mouth; because thou didst it.

M. Remove thy stroke away from me: I am even consumed by the blow of thine hand.

P. When thou with rebukes dost correct man for iniquity, thou makest his beauty to consume away like a moth: surely every man is vanity.

M. Hear my prayer, O Lord, and give ear unto my cry, hold not thy peace at my tears: for I am a *stranger with* thee, and a sojourner, as all my fathers were.

P. O spare me, that I may recover my strength, Before I go hence, and be no more. (Ps. xxxix.)

M. Will the Lord cast off for ever? and will he be favourable no more?

P. Is his mercy clean gone for ever? doth his promise fail for evermore?

M. Hath God forgotten to be gracious? hath he in anger shut up his tender mercies?

P. And I said, This is mine infirmity: but I will remember the years of the right hand of the Most High.

M. I will remember the works of the Lord: surely I will remember thy wonders of old. (Ps. lxxvii.)

P. Our fathers trusted in thee: they trusted, and thou didst deliver them.

M. They cried unto thee, and were delivered: they trusted in thee, and were not confounded. (Ps. xxii.)

P. In God is my salvation and my glory: the rock of my strength, and my refuge is in God.

M. Trust in him at all times; ye people, pour out your heart before him; God is a refuge for us. (Ps. lxii.)

P. God is our refuge and strength, a very present help in trouble.

M. There is a river, the streams whereof shall make glad the city of God.

P. The Lord of hosts is with us; the God of Jacob is our refuge. (Ps. xlvi.)

M. This God is our God for ever and ever; he will be our guide even unto death. (Ps xlviii.)

P. God will redeem my soul from the power of the grave; for he shall receive me. (Ps. xlix.)

M Thou shalt guide me with thy counsel, and *afterward receive* me to glory.

P *Whom* have I in heaven but thee? and there *is none upon* earth that I desire beside thee.

M. My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever. (Ps. 73.)

Then may be sung a funeral hymn or anthem; after which may follow the prayer, either extempore, or by using one of the forms which follow, prepared for a funeral occasion. After which, the sermon, or address, if any be expected. The religious services, at the church or house, may then be closed with another hymn and the benediction, or with the benediction only, as shall be deemed expedient.

Whereas it is customary, in some places, to have some short religious services at the grave; the following manner of proceeding is suggested as appropriate.

In the procession, let the minister precede the corpse, the mourners and others following it, as is usual. When at the grave, the corpse being let down into it, let the minister, or person officiating, solemnly pronounce the following select portions of holy Scripture—a part or all of them, at his discretion:—

MAN, that is born of a woman, is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not. (Job xiv. 1, 2.)

"Godliness with contentment, is great gain: for we brought nothing into this world, and it is certain we can carry nothing out." (1 Tim. vi. 6, 7.)

"Man goeth to his long home, and the mourners go about the streets. The dust shall return to the earth as it was, and the spirit shall return unto God who gave it." (Eccl xii. 5—7.)

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so, them also which sleep in Jesus will God bring with *him.*" *(1 Thess.* iv. 13, 14.)

"Behold, I show you a mystery. We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump, (for the trumpet shall sound,) and the dead shall be raised incorruptible, and we shall be changed. Then shall be brought to pass the saying that is written, Death is swallowed up in victory. Thanks be to God, which giveth us the victory, through our Lord Jesus Christ." (1 Cor. xv. 51—55.)

Then may be added some brief remarks like the following:—

Such, my beloved brethren and friends, are the declarations of the word of truth, given for our instruction, admonition and comfort. And while they remind us of our frail and uncertain condition in this world, they are also calculated to afford strong consolation amid all the troubles and sorrows of this transitory state. They teach us where to flee for refuge and support, during the ills of life, and the storms of adversity: even to the hope set before us in the gospel of our salvation; "which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail, whither the forerunner is for us entered, even Jesus." Here is exhibited a fountain of consolation for the healing of our wo, and the refreshing of our spirits; every way suited, and sufficient to sustain us under any afflictions, or bereavements; and to comfort and support us in every circumstance of life or death. With these views, and these animating prospects, we now bid a last adieu to the mortal remains of our deceased friend and brother, [or sister,] which we have committed to the peaceful grave, in the sure and joyful hope of the resurrection to immortality and glory, through our Lord Jesus Christ; "*who shall* change our vile body, that it may be *fashioned like* unto his glorious body, according to

the working whereby he is able even to subdue all things unto himself."

The services may then be closed with a benediction—preceded, if thought expedient, by the Lord's prayer, the people repeating it audibly with the minister.

Benediction.

MAY the favour and blessing of Almighty God, our heavenly Father, be with you all, and abide with you for ever. AMEN.

A Prayer for a Funeral Occasion.

ALMIGHTY God, the Creator, upholder, and Governor of all things—Thou art God, and there is none beside thee—God over all, blessed for evermore. AMEN.

Thou doest thy pleasure among all the works of thy hands, and that pleasure is always to promote and secure the best good of thy dependant children. In this blessed assurance we would call upon our souls to return unto their rest in thee, and not be disquieted; because thou art the health of our countenance, and our God. We would therefore resign ourselves wholly to thy disposal; and in all thy dealings with us we would still say, with thy afflicted servant of old, "It is the Lord; let him do what seemeth to him good." In our prosperity may we gratefully adore the hand which supplies our wants: giving us richly all things to enjoy, and anointing us with the oil of gladness. In seasons of adversity, when trouble and anguish come upon, and we are made to drink of the cup of sorrow and trembling; may we not then yield to despondency, nor cast away our confidence, which hath great recompense of reward; but remembering the exhortation which *speaketh unto us* as unto children, may we patiently

endure the chastening of the Lord, nor faint when we are rebuked of him.

O Lord our God, the God of all grace and consolation: we are assembled on this mournful occasion, to mingle our sympathies with this bereaved family, and sincerely and unitedly to supplicate the throne of mercy and grace, especially in their behalf. We beseech thee, O Lord, to regard them in tender compassion, and to sanctify this afflictive bereavement to their spiritual good. Teach them to know the rod, and him who hath appointed it, and to submit in meek and patient resignation, to this dispensation of thy providence, which for the present, is indeed grievous; yet may it nevertheless, work for them the peaceable fruits of righteousness, in its salutary operation upon their minds.

Bless, we pray thee, O Lord, all the members of this family, and all the mourning relatives, by whatever ties they have been connected with the deceased before us. Have them, heavenly Father, in thy constant and gracious care, and grant them the sustaining consolations of the gospel of peace. May none of them mourn, even as those who have no hope; and as though by the death of their friend, a separation had taken place which should admit of no reunion for ever. But may they look forward with the eye of faith: even that faith which is the substance of things hoped for, to that blessed, and most desirable consummation, when all who die in Adam, shall be made alive in Christ: when death, the last enemy shall be destroyed; when tears shall be wiped from all faces, and when mortality shall be swallowed up of life, even life eternal.

May thy blessing, O Lord, be upon all who are here assembled on this solemn occasion. May we all realize, by this instance of mortality, what is the end of all flesh: that dust we are, and unto dust we must

return: that we are strangers and sojourners on the earth, as all our fathers were. May we who are yet living, lay these things to heart: so lay them to heart, that we may be divested of all self-confidence: may realize our frail and dependant condition; and that having the sentence of death in ourselves, we may not trust in ourselves, but in God who raiseth the dead: who hath already often delivered us: who still doth deliver: in whom we trust that he will yet deliver us.

May we confide in thy almighty power, and thy unfailing goodness, O heavenly Father, to redeem us from all the troubles and sorrows of this mortal life, and to exalt us through unsearchable riches of grace, to a state of perfect and endless blessedness in thy heavenly kingdom. And to God, only wise, and infinitely good, be ascribed all honour and glory, thanksgiving and praise, now, henceforth, and for evermore. AMEN.

Another Prayer for a Funeral Occasion.

O ALMIGHTY God, the Father of mercies, and the God of all grace and consolation; in whom we and all creatures live and move, and have a being. Thou hast been the refuge, and the abiding-place of thy children in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God! For a thousand years in thy sight are but as yesterday, when it is past, and as a watch in the night.———But mortal man thou turnest to dust, and sayest, "Return, ye children of men." Our days are like a shadow that declineth, and we are withered like grass: we spend our years *as a tale that is told.*

Thou, O Lord, knowest our frame, thou remem-

berest that we are dust. Thou pitiest us, even as a father pitieth his children. Thou wilt not cast off for ever; but though thou causest grief, yet wilt thou have compassion according to the multitude of thy mercies. Teach us, O Lord, submission to thy will, and enable us to repose entire confidence in thy care and goodness, even in the darkest seasons of adversity, when the candle of the Lord shineth not on our tabernacle. Yea, though we walk through the valley of the shadow of death, may we fear no evil, because thou art with us, and wilt still comfort us. May we learn obedience, as well by the things we suffer, as by those which we enjoy, and always say, after the example of Jesus, "Not my will, O Father, but thine be done."

May the solemn and mournful occasion upon which we are assembled together at this time, be sanctified to us all; and especially to the spiritual good of the relatives of the deceased; upon whom, in this dispensation of thy providence, thou hast laid thine afflictive hand, and brought upon them the days of sorrow and mourning. Suffer them not, O Lord, we beseech thee, to yield to despondency, or immoderate grief: but may they realize that in the midst of seeming wrath, thou rememberest mercy, and forgettest not to be gracious: that though weeping may endure for a night, yet joy cometh in the morning, when they shall put off their sackcloth, and be girded with gladness: yea, when thou wilt comfort all that mourn, and appoint unto them beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness. May they therefore patiently endure the chastening of the Lord, who maketh sore, and bindeth up: who *woundeth,* and whose hands maketh whole. May *they take the* prophets and saints of old for an example *of suffering* affliction and of patience; and

seeing they are compassed about with so great a cloud of witnesses, may they lay aside every weight and hindrance, and run with patience the race set before them. Especially may they ever be looking unto Jesus, the author and finisher of our faith; who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God.

And O Father of mercies, grant us all, we beseech thee, the favour of thy constant presence and protection—grace to help in every time of need—grace that shall be mighty in us and sufficient for us in all circumstances; that as our days, so our strength may be. May we be always impressed with a sense of our entire dependance on thy care and kindness, O thou preserver of men; and let us never presumptuously trust to our own exertions, or our own prudence or forethought, for support and protection; but seeing that our life is even a vapour that appeareth for a little time, and then vanisheth away, may we meekly say, as taught by thy servant, the apostle James—"*If the Lord will*, we shall live and do this or that."

And O Father in heaven, who art our only sufficient guardian and guide, our stay and our strength, teach us to depend on thee alone; to resign ourselves wholly to thy will and pleasure; to cast our care upon thee, and to trust in thee and not be afraid; assured that thou art the strength of our heart, and our portion for ever.

We commend to thy fatherly goodness, O heavenly Parent, all who are in adversity and trouble—the sick, the bereaved, the destitute, and the disconsolate: all who are in circumstances of want or distress, either of body or mind, on the land, or on the waters. May it please thee, O Lord, to comfort and *relieve them* according to their several necessities;

giving them patience under their suffering, and in due time, a happy issue out of all their afflictions.

Finally, we implore thy mercy and favour for all of human kind; that all the families and kindreds of the earth may, according to thy most gracious promise, be blessed in thy Son the Messiah, the seed of Abraham, and enjoy the fulness of thy great salvation, to their everlasting perfection and joy, and to the glory and honour of thy holy Name, O blessed Lord God—world without end. AMEN.

A Form of Prayer for the funeral of a Child.

ALMIGHTY and everlasting God, the Father of the spirits of all flesh. Thou art the great and original author of human existence; its preservation also is with thee alone, and it is cut short upon earth at thy command, and as seemeth good in thy sight. How unsearchable are thy judgments, O Lord, and thy ways past finding out. But we rejoice in the assurance that *of Thee*, and *through Thee*, and *to Thee*, are all things: to whom be glory for ever. AMEN.

The lifeless form of the little child here before us, for whose interment we have assembled, solemnly reminds us all, who are alike the children of mortality, how frail is our condition, and how uncertain, to us, the term of our continuance in this world, where all flesh is as grass, and all the goodliness thereof as the flower of the field. So teach us, O Lord, to number our days, that we may apply our hearts unto wisdom. Teach us, O heavenly Father, true resignation, and quiet submission, under all thy dispensations; in the grateful persuasion that they are all directed in infinite wisdom, and unwavering loving-*kindness*; and that thou dost always care for us, and *wilt never forsake us.*

Especially, we implore thy blessing, O Lord, upon

the bereaved parents of this deceased child, and upon all the family relatives and connections. May this affliction be sanctified to their best good; and may they derive comfort from the consideration, that the Lord gave, and that the Lord hath taken away: may they, therefore, like the afflicted and patient Patriarch of old, still say, "blessed be the name of the Lord." May they also call to mind the tender affection which the blessed Saviour, when he was upon earth, manifested for little children, when he took them up in his arms, put his hands upon them, and blessed them, and declared that of such is the kingdom of God. Teach them, O Lord, and all others, when in like circumstances of bereavement, to look forward in the exercise of a true gospel faith and hope, to that blessed reunion of kindred spirits, which shall be consummated in the future and heavenly state, beyond the bounds of mortality and death; where the pain of separation shall never be felt nor feared: where there is fulness of joy, and pleasures for evermore.

Let thy presence, O Lord our God, and thy blessed influences, be with us in all the varied scenes of our earthly pilgrimage. Direct, sustain, and govern us in all circumstances: guide us by thy counsel, and afterward receive us to thyself, in glory everlasting. And to thy name, which is most excellent and adorable, be ascribed praise, thanksgiving, and honour, world without end. AMEN.

SHORT PRAYERS ON ENTERING A CHURCH.

Ejaculations, or Short Prayers, to be offered by the People individually, on being seated in the Church, or Place of Public Worship.

REMARKS.

THE place of public religious devotion should always be entered with reverence, humility, and devout gratitude: because divine worship is, of all things, most solemn and sacred; and, to the pious heart, most interesting also, and most elevating and joyful. It is customary in some congregations, for the people—the more seriously disposed especially—on first taking their seats, to offer, silently, a short petition, preparatory to engaging in the public services. This need occupy but a very short space of time, and we see not wherein it is justly liable to objection. Its appearance is solemn and devotional, and such, it is believed, when duly practised, will be its influence. Although, in this case each one is supposed to be capable of forming his or her own petition, or ejaculation, a few examples are suggested, as follow :—

1st.

HOLINESS, O Lord, becometh thy house for ever. Solemnize my mind, I pray thee, at this time, and enable me to worship thee in the beauty of holiness, to my spiritual improvement, and to the glory of thy holy name, through Jesus Christ, my blessed Redeemer and Saviour. AMEN.

2d.

BLESSED be thy name, O Lord, for this *opportunity* of meeting with thy people for *religious devotion.* Mercifully direct, sanctify and

govern us in the services in which we shall here be engaged; and may great grace be upon us all, through Jesus Christ our Lord. AMEN.

3d.

HEAVENLY Father, I earnestly look unto thee for thy blessing. Let thy holy influences be upon me, and upon all who may attend this religious meeting. May we worship thee, the Father of our spirits, in spirit and in truth, to the glory of thy name, and to our advancement in piety, and in all goodness, through Christ our Redeemer. AMEN.

4th.

O LORD my God, may my mind be solemnly impress- with a sense of thy divine presence, thy greatness, and thy unspeakable goodness. Clothe me with humility, and fill me with devout reverence, in this thy house of prayer and praise. May I also meekly hear, and gladly embrace the instructions, admonitions, and counsels which shall here be communicated, agreeably to the truth of thy holy word and gospel; and may I obediently follow the same, to the honour and praise of thy holy name, through Jesus Christ, the Saviour of the world. AMEN.

5th.

LET thy blessing, O Heavenly Father, be upon all the worshipping assemblies of thy people this day. And I fervently pray thee, O Lord, to inspire my heart with the true spirit of devotion, that I may offer a living, and an acceptable sacrifice unto thee, through Jesus Christ thy Son, the Mediator.

AMEN.

NOTE.

It has also been the custom in some churches, for *the people, silently* to offer a short prayer after the

public services are concluded. To this there need be no objections. Yet we think that with the benediction, solemnly and affectionately pronounced, and gratefully and cordially received, the congregation may "depart in peace."

DEVOTIONS AT THE TABLE

REMARKS.

THE custom has prevailed among Christians, of having *two* short services at the Table: one before and the other after partaking of a meal. The former is called "Asking a blessing:" the latter, "Returning thanks."

We know not that the example of Christ, or the primitive Christians, direct to the practice of more than one of these services, and *that* at the commencement of a repast; and this may properly be denominated *Giving thanks*, or *Blessing God.* To which, however, may suitably be added a short *supplication.*

The following examples are offered:—

BLESSED be God for all the bounties of his providence. In particular we give thee humble thanks, O heavenly Father, for the provisions of the table now before us. May they be sanctified to the health and support of our mortal bodies; and may our minds also be fed and sustained with that spiritual bread which nourishes unto everlasting life; through Jesus Christ our Lord. AMEN.

HEAVENLY Father, according to the example of *thy beloved* Son, our Saviour, we would give *thanks to thee,* and bless thy name at breaking of

bread. May we be always mindful of our dependance on thee, our great and bountiful benefactor, and deeply impressed with a due sense of our obligations to gratitude and obedience. Sanctify, O God, these temporal mercies to our health and comfort; and sanctify ourselves—our souls and bodies, to thy service, and to thy glory; through Christ our Redeemer. AMEN.

WHAT shall we render unto the Lord for all his benefits? We will take the cup of salvation, and will call upon the name of the Lord. All creatures wait upon thee, O Lord, and thou givest them their meat in due season. We bless thee for all thy gifts and favors; and in particular for the refreshments here prepared for us. May we temperately partake of them, with devout gratitude to thee—with sincere charity and good will toward all our fellow-beings of the human family, and with feelings of tender compassion for the needy and destitute; according to thy blessed will, and to the glory of thy grace and mercy, in Christ Jesus. AMEN.

BLESS the Lord, O our souls, and all that is within us bless his holy name. Bless the Lord, O our souls, and forget not all his benefits.

We would render thee unfeigned thanks, O heavenly Father, for this renewed token of thy favour and goodness, in the temporal bounties of thy providence, which we are now about to partake of. May they excite in us renewed emotions of gratitude to thee, and an humble and constant reliance on thy care and goodness, through Jesus Christ our Lord.

AMEN.

FOURTH OF JULY.

A Prayer for a Fourth of July Celebration.

O THOU King eternal, immortal and invisible: the only wise God our Saviour—Thou hast made it both the duty and happiness of all rational and intelligent beings to offer and present unto thee the homage of their profound and grateful adoration. We, as members of the human family, rejoice to own and acknowledge our perfect dependance on thee, as our Creator, Preserver, and bountiful Benefactor. We rejoice that we are permitted to appear before thee, and to draw near unto thee with the filial confidence of children to an affectionate Parent; and that this confidence is awakened and sustained in our minds, by the unerring teachings of thy holy word, as well as by carefully observing the dispensations, and the constant operations of thy providence.

Justice and judgment, O Lord, are the habitation of thy throne; mercy and truth shall go before thy face: how excellent is thy loving-kindness! Thy government is as extensive as thy creation. All things are subject to thy control. Thou doest according to thy will, in the armies of heaven, and among the inhabitants of the earth, and no creature can stay thy hand, or direct thy counsels. Over the universe of *mind*, as well as of matter, thou also reignest supreme, and alone. And we rejoice, O Lord, that in the assurance of the truth of thy supreme and ever-during goodness, we are furnished with a rational and solid ground of confidence, that all the events of time will be so directed and over-*ruled, as to* result in good—supreme and universal *good. O God*, who is like unto thee! glorious in *holiness, fearful* in praises, doing wonders!

We adore thee, O God, that in the history of all nations, we trace the welcome evidence of thy good will to man. As all the families of the earth owe their existence to thee, and are thy offspring, so they all subsist upon thy bounty, as the sheep of thy pasture. And although they too often stray from their great and good Shepherd, yet have they abundant reason to rejoice in the existence which, unasked, thou hast conferred on them.

In the history of our own beloved country, from its first settlement by the "Pilgrim Fathers," down through all the successive stages of its national progress to the present time, we clearly discover thy merciful and gracious providence toward us. Thou didst enkindle in the breasts of our fathers an inextinguishable love of LIBERTY. In the time of their peril, thou didst inspire them with fortitude, to assert and defend their inalienable rights. Thou gavest them wisdom in council; strength in the apparently unequal, and hazardous contest; and didst crown them with victory, freedom, and independence. And now, O Lord, we earnestly pray that the inestimable privileges and blessings obtained by our ancestors, through thy favour, and the help of thy countenance, may be continued unto us their children, and may be transmitted unimpaired, to our latest posterity. And may our national example be such as to exert a salutary influence, political, moral and religious, upon all the other kingdoms and empires of the earth; so that they may become possessed of their just and equal rights and immunities, to their own great comfort and prosperity, and to the glory of thy holy name.

And finally, O, Lord, we pray that virtue and true religion may prevail and abound among us, and *among all people*, more and more; and that infidelity and vice may cease to exert their debasing and

pernicious influence over the minds and manners of men. And cause, we beseech thee, O our God, that peace and happiness, founded in truth and righteousness, may in due time fill the world with thy glory. We humbly implore these favours, with all needful blessings, for the sake of thy mercy, in Christ Jesus, our Redeemer and Saviour. AMEN.

Another Prayer for a Public Celebration of American Independence.

HOLY is the Lord of Hosts. Heaven and earth are full of thy glory. Glory be to thee, O Lord Most High. Reverence and adoration are due unto thee, O God, from all intelligent beings, of every grade, and in all worlds. For thou hast created all things, and for thy pleasure and for thy glory they are and were created. Thou upholdest and governest all things by thine almighty power, and by thy wise and unerring providence. Times and seasons; ages and moments; multitudes and individuals, of all classes of beings and things, are alike under thy care and control, and subject to the high behest of their great and beneficent Author, without whom, as our divine Teacher hath assured us, a sparrow falls not to the ground, and by whom the very hairs of our head are all numbered.

Almighty Parent, and Lord of all! we would unfeignedly rejoice, and even shout for joy, in the grateful confidence, that *creation*, to its utmost extent, with all existences, circumstances and events, are under thy direction, and are concurring, however mysteriously to us, to promote, and to accomplish the purposes of infinite wisdom and benevolence: even the purposes of Him who is the Father of *lights*, and the God of love; and with whom there *is no variableness*, neither shadow of turning.

We thank thee, O heavenly Father, for the care

of thy providence, which hath been over us, and preserved us through the varied scenes of our mortal life, to the present period. We devoutly thank thee for the innumerable blessings conferred on us, and for the inestimable privileges we are permitted to enjoy. We adore thee for the good land thou hast given us, and for the plenty with which our lives have been crowned. We thank thee for our civil and religious enjoyments, for the excellent constitution, and form of civil government, under which, as a nation, and as individuals, we have experienced so great a share of prosperity and peace. May these blessings and privilege never be wrested from us by violence or treachery—lost by negligence, or dissipated and destroyed by corruption, among rulers or subjects; or by the overflowings of ungodliness: but may we be indeed and in truth, a people whose God is the Lord, and a nation more and more *exalted by righteousness*. So that the blessings of *rational liberty* may be transmitted, in still increasing degrees of perfection, down to our latest posterity.

To this end, we pray for the divine blessing on our civil rulers. Bless, we pray thee, heavenly Father, the President of the United States, and all the subordinate officers of the Government. Give them the true spirit of their respective stations. May they be men fearing God, and hating covetousness. Endue them with competent wisdom, and with integrity of principle: and may such measures be adopted and carried into effect, as shall best subserve the interests of the people at large. So that under the government and protection of equal laws, and the administration of impartial justice, we may lead a quiet and peaceable life, in all godliness and honesty.

And we beseech thee, O Lord, to bless the ministers *of religion*, of all orders and denominations

among us. May they faithfully declare the whole counsel of God, and preach the truth as it is in Jesus. May the gospel of peace and salvation be everywhere proclaimed, and everywhere prevail, to the destruction of the works of darkness, and the establishment of the reign of the Prince of peace, in all the earth.

And now, O Lord, we would devoutly thank thee for the return of this anniversary celebration of *American Independence.* May the recollection of the important and interesting events and consequences connected with it, and resulting from it, fill our hearts with lively gratitude to thee, the God of Hosts, and the Father of mercies.

Preserve us, O Lord, we pray thee, during this joyful occasion, from intemperance, and excess of every kind; from accidents and disasters, and from all evil. Direct and govern us in all the exercises, and in all the enjoyments of this festival season. Guide us in all the changeful scenes of future life; and finally cause us to rest in peace, with the generations that have gone before us; and then crown us with everlasting life and felicity, in another and better state. And to thy name, O Father Almighty, be ascribed all honour, praise, and glory, world without end. AMEN.

A Prayer for the Universal Reign of Righteousness.

O ALMIGHTY Jehovah, Lord God of Hosts. Thy name only is holy, and thou art the Most High over all the earth. Clouds and darkness are round about thee: righteousness and judgment are the habitation of thy throne: mercy and truth shall go *before thy face.* Thou shalt judge the people *righteously, and govern* the nations upon earth.

We lament, O Lord our God, that iniquity so

much abounds: that thy holy laws are so constantly violated, and thy name every day blasphemed. O send forth thy light and thy truth, that darkness and error may be dispersed, and the wickedness of the wicked come to an end. May Christian Zion arise, and shake herself from the dust, and put on her beautiful garments. Let thy priests, the ministers of the true gospel sanctuary, be clothed with salvation, that thy people may shout for joy. Let the wilderness and the solitary place be glad for them, and the desert rejoice and blossom as the rose.

May the contending nations of the earth, who have long delighted in war, be led to yield up their fierce enmity, and their unhallowed ambition: lay down their hostile weapons: beat their swords into ploughshares, and their spears into pruning-hooks, and learn war no more. And may they all cordially enlist under the banner of the Prince of peace; yield to his gentle reign, and vow perpetual allegiance to his government of gospel grace. May thy ancient people, the Jews, O heavenly and universal Parent, be reclaimed from their backslidings, and their obstinacy: from their long dispersions, and weary wanderings; and, remaining no longer in unbelief, may they at length receive and embrace their own Messiah: enjoy again the rich tokens of thy favour and loving-kindness: according to thy covenant unto them, when thou shalt take away their sins.

Thus, O God of mercies, in the dispensation of the fulness of times, may Jews and Gentiles be truly and harmoniously united in one band of Christian fellowship, one everlasting covenant of gospel grace, and all flow together to the goodness of the Lord; unitedly exclaiming, with holy rapture, "*How great is his goodness! How great is his beauty!*"

We rejoice, O our God, with exceeding joy, in the ample declarations, predictions and promises of thy faithful word; the entire accomplishment of which, thou wilt hasten in their season. And we confidently look forward, with lively gratitude, and ardent anticipation, to that blessed period—long predicted by the mouth of thy holy prophets—when all shall know the Lord, from the least unto the greatest—when, in the last days, it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and shall be exalted above the hills; and people shall flow unto it: and when also, in this mountain of his holiness, the Lord of Hosts shall make unto all people a feast of fat things: when he will destroy the face of the covering cast over all people, and the vail that is spread over all nations: when he will swallow up death in victory; and when the Lord God will wipe away tears from off all faces, for the Lord hath spoken it.

Roll on, most mighty God, and heavenly Father, thy wise dispensations, and the accomplishment of thy vast and eternal counsels of benevolence and love; and teach us, with all intelligent beings, to ascribe unto thee, in profound reverence and adoration, supreme honour and power, and universal dominion and glory; as it was in the beginning, is now, and ever shall be, world without end.

AMEN.

A Prayer for a Right Understanding of the Holy Scriptures.

O HOLY, infinitely wise and glorious God, the *fountain* of all excellence, and the giver of *all good.* We thank thee that thou hast caused the *Holy Scriptures,* which were given by thy holy

spiration, to be written for our instruction: to be a light to our feet and a lamp to our paths, to guide us through the darkness of this world. We unfeignedly thank thee for this inestimable favour; and we earnestly pray that thou wouldst incline us to search those sacred records of divine truth with all care and diligence, and to delight in them more than in all manner of riches. May we read, mark, learn, and inwardly digest them, that we may therein learn, as well our duty, as the greatness of our privileges, and thine unbounded mercy and goodness; that we may thereby be incited both to devout gratitude, and sincere obedience, and also that we may know the things that are freely given to us of God.

Enlighten our understandings, O Lord, more and more, that we may discern the true import of the sacred records, and their just application; so that we may never, like the ignorant and unstable, wrest them to our own destruction, or to the reproach or injury of the cause of truth and virtue; but that we may rightly comprehend, and duly estimate their excellent teachings, and most salutary counsels, which are able to make us wise unto salvation. Especially, may we learn of *Christ*, both by his instructions, and his blessed example, the truth as it is in him, and as revealed and declared in his holy gospel; by knowing and following which we shall be made free, indeed, and shall not walk in darkness, but shall have the light of life.

Most earnestly we desire, O Lord our God, that we may be enabled to understand, and to embrace the great and precious *promises* contained in the holy Scriptures; in their full and most satisfactory import. May we lay hold upon them, by a true and lively faith, and derive from them strong consolation: *even* a hope which maketh not ashamed; *which is as* an anchor to the soul, both sure and stead-

fast, and which entereth into that within the vail; whither the forerunner is for us entered, even Jesus.

Hear us, in these our humble, and most fervent supplications, O heavenly Father, and answer them to the peace and joy of our hearts. And to thy holy and most reverend name, be the praise and the glory for ever; through Jesus Christ, our Mediator and Redeemer. AMEN.

A Prayer for Christian Unity.

O GOD, who art the author of peace and lover of concord, in knowledge of whom standeth our eternal life; whose service is perfect freedom: we earnestly pray that thou wouldst pour upon all Christian people, even all who name the name of Christ, the true spirit of Christian unity—a spirit of condescension, forbearance, forgiveness, and of that heavenly charity, which is the very bond of peace, and the perfection of all virtues: that there may be no divisions nor contentions among them, but that they may all be of one accord and of one mind, striving together for the faith of the gospel. Teach them, O Lord, to consider, and affectingly to realize the near and most endearing relation in which they stand to each other, as the offspring of one common, almighty, and most gracious Parent: as members of the same human family, whose Father is in heaven, and who is constantly watching over, providing for, and governing the whole, in infinite wisdom, and in unvarying, and unbounded benevolence.

May they also duly reflect that, as Christians, they have one and the same hope of their calling—one *Lord, one faith,* and one baptism; one God and *Father of all,* who is above all, and through all, and *in them all.* May they therefore endeavour to keep

the unity of the Spirit in the bond of peace; provoking unto love and good works, and being kind one to another, tender-hearted, forgiving one another, as God, for Christ's sake, hath forgiven them.

Unite their hearts, O God, more and more, in love and gratitude to thee, and in affection and kindness toward each other. Teach them to fulfil the law of Christ in bearing one another's burdens, and in loving one another, as he has given commandment. Thus showing forth, in its just operation, the true spirit, and the blessed influence of the Christian principle and doctrine; and thus letting their light shine before men, that seeing their good works, they also may be led to glorify our Father in heaven, through Jesus Christ our Redeemer. AMEN.

FORMATION OF SOCIETIES.

As the denomination of Universalists is extending more and more, and its numbers greatly increasing in almost all parts of our country; and as new societies will, of course, from time to time, be formed, and admitted into the fellowship of the order, it is thought expedient and desirable that this publication should contain a suitable and approved form for the organization of such societies. It should be remarked, however, that no prescribed form can, in all its parts, be adopted in every place, but must necessarily be varied, so as to conform to the laws and regulations, which may exist in the different states, relative to this subject.

At the New York State Convention in 1836, a committee was appointed, consisting of Brothers T. J. SAWYER, P. MORSE, and C. F. LE FEVRE, "to *prepare* a model, or models for society, or church

and society constitutions," &c. In compliance with the objects of their appointment, the committee subsequently reported the following models;—that for societies can be varied according to the legal provisions in the different states:—

For a Society.

There being "an act to provide for the incorporation of religious societies," passed by the Legislature of the State of New York, the committee think they cannot better discharge their duty with respect to the formation of societies, than by following the instruction of the statute in such case provided. They submit the following extracts as all that strikes them *necessary* for this purpose:—

1. Fifteen days previous to forming a society, notice shall be given at the place where worship is went to be held, of such intention. This notice to be given for two successive Sabbaths.

2. Two individuals from the society to be formed to "be nominated by a majority of the members present, shall preside at such election, receive the votes of the electors, and certify under their hands and seals the names of those elected as trustees." There shall not be less than *three* nor exceeding *nine* trustees.

3. By such act, the trustees and their successors become a body corporate and may be so recorded by the county clerk, who is entitled, for the recording of the certificate of incorporation, to seventy-five cents, and no more.

4. The trustees shall have and use a common seal, and take charge of all temporalities belonging to such society.

5. The trustees shall continue in office three years, but those first chosen shall be divided into three lots, numbered one, two, and three, so that there may be annually a third part of the whole number chosen. A month's notice shall be given when a vacancy is to be filled, and the election shall take place at least six days before the vacancy occurs.

6. No person is eligible to the office of trustee who has not been a stated attendant on the worship of said society and contributed to its support, for one year previous to his election.

They also reported the following form for the organization, or recognition of a church:—

For a Church.

Believing that church connexion is conformable with Scripture,

and sanctioned by general usage, we do agree to associate ourselves in that capacity for the purpose of promoting mutual knowledge, virtue, and piety.

Constitution.

ART. 1. This Church shall be known by the name of ——.

ART. 2. The officers of this church shall consist of a Moderator, Clerk, and two or more Deacons, who shall be annually chosen on the —— day of ———, who shall perform all such duties as are connected with these respective offices.

ART. 3. No person shall be a member of the church unless he acknowledges a belief in the Scriptures, and sustains a good moral character.

ART. 4. The ordinances of the gospel shall be duly administered in this church at convenient seasons, but a participation in them shall not be considered necessary to constitute church membership.

ART. 5. This Church disclaims all right to deal with immoral members, except by admonition and reproof, and in case of no reformation, by a withdrawal of fellowship.

ART. 6. Any member shall have the privilege of withdrawing from the church at his or her option, by giving notice to that effect, and shall be entitled to a certificate expressive of his or her moral character.

ART. 7. This Constitution may be altered or amended at any meeting called for that purpose, by a vote of two thirds of the members present.

The above committee also reported what they denominate a Confession of Faith. It consists of only three articles, all of them expressed in the precise language of Scripture, as follows :—

Confession of Faith.

We believe in the scriptures of the Old and New Testaments, as containing a divine revelation, and as our guide in faith and practice.

Our faith in relation to the character of God, the mission of Christ, and the destiny of mankind, is clearly expressed in the following Scripture language :—

1. We believe "there is one God, even the Father."

2. We believe "there is one Mediator between God and men, the man *Christ* Jesus, who gave himself a ransom for all, to be *testified in due time.*" —

3. We believe that "Christ hath abolished death and brought life and immortality to light through the gospel."

There might, perhaps with propriety, be added another article, expressive of the distinguishing doctrine of Universalism, as follows:—

4. We believe that "God our Saviour will have all men to be saved and come unto the knowledge of the truth:" and we believe that He "worketh all things after the counsel of his own will," and "that in the dispensation of the fulness of times" He will "gather together in one, all things in Christ, both which are in heaven, and which are on earth; even in him."

We have no great reverence for creeds, containing a long list of articles, and specifications of doctrines, contrived "by art and man's device," especially such as are not and cannot be expressed in the simple language of the holy Scriptures.

That many of the articles of Faith, contained in the creeds and summaries of doctrine, adopted by different denominations of professing Christians are of the above character, and cannot be expressed in the language of Scripture, must, on examination, be obvious. Take, as an instance, the 2d of the 39 articles of the Episcopal church, entitled "Of the Word, or Son of God, which was made very man." The article is expressed as follows:—"The Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the blessed Virgin, of her substance: so that two whole and perfect natures, that is to say, the Godhead and manhood were joined together in one person, never to be divided, whereof is one Christ, very God and very man; who truly suffered, was crucified, dead, and buried, to reconcile his *Father to us,* and to be a sacrifice, not only for *original guilt, but* also for actual sins of men."

It would be impossible to express the sentiments

contained in this article, in the language of Scripture, for nowhere in the sacred writings is it declared that the Son was "begotten from *everlasting*," or that he is "the very and eternal God, of one substance with the Father—very God and very man"—or that he "was crucified, dead, and buried *to reconcile his Father to us*," or to be "a sacrifice for *original guilt*."

Let another instance be noted, and it shall suffice. It is contained in a summary of doctrines adopted by the Presbyterian and Congregational denominations, and is as follows:—

"Man by the fall lost communion with God, and fell under his wrath and curse; became subject to all the miseries of this life, to death itself, and to the pains of hell for ever."

Or this:—

"By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto eternal life, and others foreordained to everlasting death."

This, surely, is not the express language of Scripture. And ought we to express the doctrines of the Bible, as a rule of faith, in language which the Bible does not furnish? We think not. "Whoso readeth let him understand."

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HYMNS.

As one especial object of this Book of Devotions is to stimulate, and to assist small societies and others who may be destitute of a minister—to establish and keep up religious meeting for social worship and instruction; it has, therefore, been deemed expedient that it should contain a convenient number and variety of appropriate Hymns; adapted both to the usual services of the Christian Sanctuary, and to particular occasions of devotional exercises.

Of the following hymns, a few are original, and so distinguished by an asterisk (*); the others are carefully selected from different publications, with the author's name attached when it could be ascertained. A selection of *verses* has been made, when the hymn was thought to be longer than necessary; and when the sentiment, in some of the verses, was considered exceptionable. For the same reason, some *expressions*, also, have, in a few instances, been varied. It is hoped the collection here presented, will be acceptable, and useful.

OPENING AND CLOSE OF PUBLIC WORSHIP

HYMN 1. L. M.

Praise to the Creator. Ps. c.

BEFORE Jehovah's awful throne,
Ye nations, bow with sacred joy;
Know that the Lord is God alone,
He can create, and he destroy.

2 His sov'reign power, without our aid,
Made us of clay, and formed us men;
And when like wand'ring sheep we strayed,
He brought us to his fold again.

3 We are his people, we his care,
Our souls and all our mortal frame;
What lasting honours shall we rear,
Almighty Maker, to thy name?

4 We'll crowd thy gates with thankful songs,
High as the heaven our voices raise;
And earth with her ten thousand tongues,
Shall fill thy courts with sounding praise.

5 Wide as the world is thy command,
Vast as eternity thy love;
Firm *as a rock* thy truth must stand,
When rolling years shall cease to move.

HYMN 2. L. M.

Praise to the Creator. Ps. c.

WITH one consent let all the earth
To God their cheerful voices raise;
Glad homage pay with joy and mirth,
And sing before him songs of praise.

2 Convinced that he is God alone,
From whom both we and all proceed;
We whom he chooses for his own,
The flock that he vouchsafes to feed.

3 O enter then his temple gate,
Thence to his courts devoutly press;
And still your grateful hymns repeat,
And still his Name with praises bless.

4 For he's the Lord, supremely good,
His mercy is for ever sure;
His truth, which always firmly stood,
To endless ages shall endure. [Tate & Brady

HYMN 3. L. M.

Praise to the Creator. Ps. xlvi.

FROM all that dwell below the skies,
Let the Creator's praise arise;
Let the Redeemer's name be sung,
Through every land, by every tongue.

2 Eternal are thy mercies, Lord;
Eternal truth attends thy word:
Thy praise shall sound from shore to shore,
Till suns shall rise and set no more. [Watts

HYMN 4. L. M.

Praise to the Creator. Ps. cl.

O PRAISE the Lord in that blest place,
From whence his goodness largely flows;
Praise him in heaven, where he his face,
Unveiled, in perfect glory shows.

2 Praise him for all the mighty acts,
Which he in our behalf has done;
His kindness this return exacts,
With which our praise should equal run.

3 Let all, that vital breath enjoy,
The breath he does to them afford,
In just returns of praise employ;
Let every creature praise the Lord. [Tate & Brady.

HYMN 5. L. M.

Christ's Reign. Ps. lxxii.

JESUS shall reign where'er the sun,
Does his successive journeys run;
His kingdom stretch from shore to shore,
Till moons shall wax and wane no more.

2 Blessings abound where'er he reigns;
The prisoner leaps to loose his chains;
In him the weary souls find rest,
And all the sons of want are blest.

3 Where he displays his healing power,
Sorrow and sin are known no more;
In him the tribes of Adam boast
More blessings than their father lost.

4 Let every creature rise and bring
Peculiar honours to their king;
Angels descend with songs again,
And earth repeat the long Amen. [Watts.

HYMN 6. L. M.

Gospel Grace. Ps. lxxii.

AS showers on meadows newly mown
Jesus shall shed his blessings down;
Crowned with whose life-infusing drops,
Earth shall renew her blissful crops.

2 Lands that, beneath a burning sky,
Have long been desolate and dry,
Effusions of his love shall share,
And sudden green and herbage wear.

3 The dews and rains, in all their store,
Drenching the pastures o'er and o'er,
Are not so copious as that grace,
Which sanctifies and saves our race.

4 As, in soft silence, vernal showers
Descend, and cheer the fainting flowers,
So, in the secrecy of love,
Falls the sweet influence from above.

5 That heavenly influence let me find
In holy silence of the mind,
While every grace maintains its bloom,
Diffusing wide its rich perfume.

6 Nor let these blessings be confined
To me, but poured on all mankind,
Till earth's wide wastes in verdure rise,
And a young Eden bless our eyes. [Rippon's Coll.

HYMN 7. L. M.

Confidence in God. Ps. xviii.

NO change of time shall ever shock
My firm affection, Lord, to thee;
For thou hast always been my rock,
A fortress and defence to me.

2 Thou my deliverer art, my God;
My trust is in thy mighty power;
Thou art my shield from foes abroad,
At home my safeguard and my tower;

3 To thee I will address my prayer,
To whom all praise we justly owe;
So shall I, by thy watchful care,
Be guarded safe from every foe. [Tate & Brady.

HYMN 8. C. M.

The Lord our Shepherd. Ps. xxiii.

THE Lord himself, the mighty Lord,
Vouchsafes to be my guide;
The shepherd, by whose constant care,
My wants are all supplied.

2 In tender grass he makes me feed,
And gently there repose;
Then leads me to cool shades, and where
Refreshing water flows.

3 He does my wand'ring soul reclaim,
And, to his endless praise,
Instruct with humble zeal to walk
In his most righteous ways.

4 I pass the gloomy vale of death,
From fear and danger free;
For there his aiding rod and staff
Defend and comfort me.

5 Since God doth thus his wondrous love,
Through all my life extend,
That life to him I will devote,
And in his temple spend. [Tate & Brady

HYMN 9. C. M.

Praise to the Creator. Ps. viii.

O THOU, to whom all creatures bow,
Within this earthly frame,
Through all the world how great art thou!
How glorious is thy name!

2 When heaven, thy beauteous work on high,
Employs my wond'ring sight;
The moon, that nightly rules the sky
With stars of feebler light;

3 O, what is man, that, Lord, thou lovest
To keep him in thy mind?
Or what his offspring, that thou provest
To them so wondrous kind?

4 They jointly own his powerful sway;
The beasts that prey or graze;
The bird that wings its airy way;
The fish that cuts the seas.

5 O thou, to whom all creatures bow
Within this earthly frame,
Through all the world how great art thou!
How glorious is thy name! [Tate & Brady.

HYMN 10. C. M.

Hope in God. Ps. xlii.

AS pants the hart for cooling streams,
When heated in the chase;
So longs my soul, O God, for thee,
And thy refreshing grace.

2 For thee, my God, the living God,
My thirsty soul doth pine;
O! when shall I behold thy face,
Thou Majesty Divine?

3 My heart is pierced, as with a sword,
While thus my foes upbraid:
Vain boaster, where is now thy God?
And where his promised aid?

4 Why restless, why cast down, my soul?
Hope still; and thou shalt sing
The praise of him who is thy God,
Thy health's eternal spring. [Tate & Brady.

HYMN 11. C. M.

Praise to the Creator.

WHEN all thy mercies, O my God,
My rising soul surveys,
Transported with the view, I'm lost
In wonder, love, and praise!

2 Through every period of my life
Thy goodness I'll pursue;
And after death, in distant worlds,
The glorious theme renew.

3 When nature fails, and day and night
Divide thy works no more,
My ever grateful heart, O Lord,
Thy mercy shall adore.

4 Through all eternity, to thee
A joyful song I'll raise;
But oh! eternity's too short
To utter all thy praise. [Addi

HYMN 12. C. M.

Praise to the Creator. Ps. cxviii.

THE Lord has been my help; the praise
To him alone belongs;
He is my guardian and my strength,
He only claims my songs.

2 He will not suffer me to fall,
But still prolongs my days;
That by declaring all his works,
I may advance his praise.

3 Then open wide the temple gates
To which the just repair,
That I may enter in, and praise
My great deliv'rer there.

4 This day is God's; let all the land
Exalt their cheerful voice;
"Lord we beseech thee, save us now,
And make us still rejoice."

5 O then with me give thanks to God,
Who still does gracious prove;
And let the tribute of our praise
Be endless as his love.

HYMN 13. L. M.

Praise to the Creator. Ps. lvii.

O GOD, my heart is fixed, 't is bent,
Its thankful tribute to present,
And, with my heart, my voice I'll raise
To thee, my God, in songs of praise.

2 Awake my glory, harp and lute,
No longer let your strings be mute:
And I, my tuneful part to take,
Will with the early dawn awake.

3 Thy praises, Lord, I will resound
To all the list'ning nations round;
Thy mercy highest heaven transcends,
Thy truth beyond the clouds extends.

4 Be thou, O God, exalted high;
And as thy glory fills the sky,
So let it be on earth displayed
Till thou art here, as there, obeyed.

[Tate & Brady.

HYMN 14. L. M.

Praise to the Creator. Ps. ciii.

MY soul, inspired with sacred love,
God's holy Name for ever bless;
Of all his favours mindful prove,
And still thy grateful thanks express.

2 'Tis he that all thy sins forgives,
And after sickness make thee sound;
From danger he thy life retrieves,
By him with grace and mercy crowned.

3 The Lord abounds with tender love,
And unexampled acts of grace;
His wakened wrath doth slowly move,
His willing mercy flies apace.

4 God will not always harshly chide,
But with his anger quickly part;
And loves his punishments to guide
More by his love than our desert.

5 Let every creature jointly bless
The mighty Lord; and thou, my heart,
With grateful joy thy thanks express,
And in this concert bear thy part. [Tate & Br

HYMN 15. L. M.

Praise to the Creator. Ps. xcv.

O COME, loud anthems let us sing,
Loud thanks to our Almighty King;
For we our voices high should raise,
When our salvation's rock we praise.

2 Into his presence let us haste,
To thank him for his favours past;
To him address, in joyful songs,
The praise that to his Name belongs.

3 O let us to his courts repair,
And bow with adoration there;
Down on our knees devoutly all
Before the Lord, our Maker, fall.

4 For he's our God, our shepherd he,
His flock and pasture sheep are we:
O then, ye faithful flock, to-day
His warning hear, his voice obey.

HYMN 16. L. M.

Praise to the Creator. Ps. cxi.

PRAISE ye the Lord! our God to praise
My soul her utmost power shall raise;
With private friends, and in the throng
Of saints, his praise shall be my song.

2 His works are all of matchless fame,
And universal glory claim;
His truth, confirmed through ages past,
Shall to eternal ages last.

3 By precepts he hath us enjoined,
To keep his wondrous works in mind;
And to posterity record
That good and gracious is our Lord.

4 Just are the dealings of his hands,
Immutable are his commands,
By truth and equity sustained,
And for eternal rules ordained.

5 Who wisdom's sacred prize would win
Must with the fear of God begin;
Immortal praise and heavenly skill
Have they who know and do his will. [Tate & Brady.

HYMN 17. L. M.

Praise to the Creator. Ps. cvi.

O RENDER thanks to God above,
The fountain of eternal love;
Whose mercy firm through ages past
Has stood, and shall for ever last.

2 Who can his mighty deeds express,
Not only vast, but numberless?
What mortal eloquence can raise
His tribute of immortal praise?

3 Happy are they, and only they,
Who from thy judgments never stray;
Who know what's right; nor only so,
But always practise what they know.

4 Extend to me that favour, Lord,
Thou to thy chosen dost afford;
When thou returnst to set them free,
Let thy salvation visit me.

5 O may I worthy prove to see
Thy saints in full prosperity;
That I the joyful choir may join,
And count thy people's triumph mine.

6 Let Israel's God be ever blessed,
His Name eternally confessed;
Let all his saints, with full accord,
Sing loud Amens—praise ye the Lord! (Tate & Brady.

HYMN 18. L. M.

Immutability of God. Ps. xciii.

WITH glory clad, with strength arrayed,
The Lord, that o'er all nature reigns,
The world's foundation strongly laid,
And the vast fabric still sustains.

2 How surely stablished is thy throne!
Which shall no change or period see;
For thou, O Lord, and thou alone,
Art God from all eternity.

3 The floods, O Lord, lift up their voice,
And toss the troubled waves on high;
But God above can still their noise,
And make the angry sea comply.

4 Thy promise, Lord, is ever sure,
And they that in thy house would dwell,
That happy station to secure,
Must still in holiness excel. [Tate & Brady

HYMN 19. L. M.

Heavenly Joys. 1 Cor. ii. 9.

BEYOND the reign of sin and death,
Beyond the precincts of the tomb,
There is a bright and beauteous land,
Where flowers perennial ever bloom.

2 Eye hath not seen, nor heart conceived
The glories of that blest abode;
Oceans of light, and life, and joy,
Flow round it from the throne of God.

3 And oh! in those green, fadeless bowers,
Reclining on their Saviour's breast,
The loved and lost of earth have found
A blissful home of endless rest.

4 Our Father in his boundless love,
Hath there prepared a bounteous feast;
And the whole kindred of mankind
Shall share in the divine repast.

5 Infinite grace will be the theme [day;
Of those blest songs, through Heaven's bright
And love supreme will fill each soul,
While ages roll their years away. [Mrs. A. P. Stephens.

HYMN 20. L. M.

Sabbatic Rest.

LORD of the Sabbath, hear our vows,
On this thy day, in this thy house;
And let our songs and worship rise
Like grateful incense to the skies.

2 Thine earthly Sabbaths, Lord, we love;
But there's a nobler rest above;
To that our longing souls aspire,
With ardent hope and strong desire.

3 No more fatigue, no more distress,
Nor sin, nor death, shall reach the place;
No tears shall mingle with the songs
Which warble from immortal tongues.

4 No rude alarms of raging foes,
No cares to break the long repose;
No midnight shade, no clouded sun,
But sacred, high, eternal noon.

5 O long-expected day, begin!
Dawn on these realms of death and sin!
Fain would we quit this weary road,
And sleep in death, to rest with God. [Doddridge

HYMN 21. L. M. 6*l*.

God our Shepherd. Ps. xxiii.

THE Lord my pasture shall prepare,
And feed me with a shepherd's care;
His presence shall my wants supply,
And guard me with a watchful eye;

My noonday walks he shall attend,
And all my midnight hours defend.

2 When in the sultry glebe I faint,
Or on the thirsty mountains pant,
To fertile vales, and dewy meads,
My weary, wandering steps he leads,
Where peaceful rivers, soft and slow,
Amid the verdant landscape flow.

3 Though in a bare and rugged way,
Through devious, lonely wilds I stray,
Thy bounty shall my pains beguile;
The barren wilderness shall smile,
With sudden greens and herbage crowned,
And streams shall murmur all around.

4 Though in the paths of death I tread,
With gloomy horrors overspread,
My steadfast heart shall fear no ill,
For thou, O Lord, art with me still:
Thy friendly crook shall give me aid,
And guide me through its dreary shade. [Addison.

HYMN 22. L. M. 61.

Invocation. Ps. cxix.

WHILE here as wand'ring sheep we stray,
Teach us, O teach us, Lord, thy way!
Dispose our hearts, with willing awe,
To love thy word and keep thy law:
That, by thy guiding precepts led,
Our feet the paths of truth may tread.

2 Great source of light to all below!
Teach us thy holy will to know;

Teach us to read thy word aright,
And make it our supreme delight;
That, purged from vain desires, our mind
In thee its only good may find.

3 Maker, instructer, judge of all,
O hear us when on thee we call!
To us, all-bounteous Lord, dispense
Thy grace, and guiding influence!
Preserve us in thy holy ways,
And teach our hearts to speak thy praise! Merrick.

HYMN 23. L. M. 61.

Compassion of the Creator. Ps. cxiii.

YE saints and servants of the Lord,
The triumphs of his Name record;
His sacred Name for ever bless:
Where'er the circling sun displays
His rising beams or setting rays,
Due praise to his great Name address.

2 God through the world extends his sway;
The regions of eternal day
But shadows of his glory are:
With him whose majesty excels,
Who made the heaven in which he dwells,
Let no created power compare.

3 Though 't is beneath his state to view
In highest heaven what angels do,
Yet he to earth vouchsafes his care;
He takes the needy from his cell,
Advancing him in courts to dwell,
Companion of the greatest there.

HYMN 24. L. M. 67.

The Resurrection. (From the German.)

YES, Jesus lives! Ten thousand hearts
Find rest from sorrow's keenest smarts
By this blest truth—that Jesus lives!
Then pressing on in faith, will I
To God th' Eternal lift my eye,
Where Jesus, my Redeemer, lives!

2 Oh! nought my confidence shall shake—
Nought, nought shall doubts or fears awake,
For Jesus lives—so too shall I!
My Saviour, yes, in yonder heaven,
Shalt thou to my rapt sight be given;
There, blest with thee, I ne'er shall die!

[*Mrs. C. M. Sawyer.

HYMN 25. L. M.

Praise.

GREAT Parent! oh, direct our ways,
Exalt our hearts, accept our praise;
As children on a father dear,
We humbly wait thy presence here.

2 Thy power, thy goodness, and thy might,
Proclaim thee great and infinite;
Thy wisdom in each gift we see—
The spacious earth is full of thee.

3 From day to day, from night to night,
Thou givest us warmth, and lendst us light;
The *teeming* earth and spreading sky,
Yield to each want a rich supply.

4 Thy sov'reign grace the Saviour chose
To cleanse our guilt, relieve our woes,
To thrust back dark'ning error's sway,
And guide us in the heavenly way.

5 Ye valleys! shout with cheerful voice!
Ye budding mountain-top rejoice:
Praise! echo through the hills afar,
And sparkle in each twinkling star!

6 For Christ has saved us from distress;
Give then the fruits of righteousness;
To him unceasing anthems raise
In songs of everlasting praise. [*Mrs. S. A. Downs

HYMN 26. L. M.

Mercy and Truth. Ps. cxxxvi.

GIVE to our God immortal praise!
Mercy and truth are all his ways:
Wonders of grace to God belong,
Repeat his mercies in your song.

2 He fills the sun with morning light,
He bids the moon direct the night:
His mercies ever shall endure,
When suns and moons shall shine no more.

3 He sent his Son, with power to save
From guilt, and darkness, and the grave;
Wonders of grace to God belong,
Repeat his mercies in your song.

4 Through this vain world he guides our feet,
And leads us to his heavenly seat;
His mercies ever shall endure,
When this vain world shall be no more. [Watts.

HYMN 27. L. M.

Praise.

AWAKE, our souls, with rapture sing,
The honours of our heavenly King.
Let every heart exult with joy,
And praises every tongue employ.

2 Beyond this vale of death and wo,
Where sins and sickening sorrows grow,
Our ardent souls would wing their flight
To blissful climes of cloudless light.

3 There the redeemed shall joyful meet,
And in eternal friendship greet;
There join the glorious choir above,
To chant the ceaseless song of love.

4 Yet, while our spirits longer stay,
Bound in this prison-house of clay;
Still doomed awhile on earth to roam;
Detained, still longer from our home;

5 We'll trust our FATHER'S guardian hand,
To guide us through this desert land,
To that blest home of rest and peace,
Where joys abound, and sorrows cease.

[*Mary P. Van Schaack.

HYMN 28. L. M.

Praise.

NOW let our ardent voices raise,
In joyful songs of grateful praise,
To *him who reigns* above the skies,
The ancient of eternal days!

2 E'er nature sprang to life and light,
HE in unrivalled glory shone;
And robed in majesty and might,
Reigned self-existent, and alone!

3 His sov'reign mandate went abroad;
Let every heart his praise rehearse;
And straightway from the hand of God,
Sprang forth a new-born universe!

4 Unbounded wisdom is displayed,
Where'er we turn our wond'ring eyes;
And all the works his hands have made
Declare his love that never dies.

5 Why then should fears disturb the mind,
Or doubts perplex the anxious breast?
Our Father ne'er can be unkind—
O, be his name for ever blest!

CHORUS.

6 Praise God from whom all blessings flow,
Ye heavenly hosts around his throne;
Praise him all creatures here below,
And make his boundless mercies known.

[*H. Spencer.

HYMN 29. L. M.

Praise.—The Seasons.

ETERNAL source of every joy!
Well may thy praise our lips employ;
While in thy temple we appear,
To hail thee sov'reign of the year.

2 Wide as the wheels of nature roll,
Thy hand supports and guides the whole.
The sun is taught by thee to rise,
And darkness when to veil the skies

3 The flow'ry spring, at thy command,
Perfumes the air, and paints the land,
The summer rays with vigour shine,
To raise the corn and cheer the vine.

4 Thy hand in autumn richly pours
Through all our coasts redundant stores;
And winters, softened by thy care,
No more the face of horror wear.

5 Seasons, and months, and weeks, and days,
Demand successive songs of praise;
And be the grateful homage paid,
With morning light and evening shade.

6 Here in thy house let incense rise,
And circling sabbaths bless our eyes,
Till to those lofty heights we soar
Where days and years revolve no more.

HYMN 30. L. M.

Invitations of the Gospel.

COME weary souls, with sins distressed,
Come, and accept the promised rest;
The Saviour's gracious call obey,
And cast your gloomy fears away.

2 Oppressed with guilt, a painful load,
Oh, come, and spread your woes abroad;
Divine compassion, mighty love,
Will all the painful load remove.

3 Here mercy's boundless ocean flows,
To cleanse your guilt and heal your woes;
Pardon, and life, and endless peace;
How rich the gift! how free the grace!

4 Lord, we accept with thankful heart,
The hope thy gracious words impart;
We come with trembling, yet rejoice,
And bless the kind, inviting voice.

5 Dear Saviour! let thy powerful love
Confirm our faith, our fears remove;
And sweetly influence every breast,
And guide us to eternal rest. [Steele.

HYMN 31. L. M.

Supplication.

OH King of earth, and air, and sea!
The hungry ravens cry to thee;
To thee the scaly tribes that sweep
The bosom of the boundless deep!

2 To thee the lions roaring call,
The common Father, kind to all!
Then grant thy servants, Lord! we pray,
Our daily bread from day to day:

3 The fishes may for food complain;
The ravens spread their wings in vain;
The roaring lions lack and pine,
But God! thou carest still for thine!

4 Thy bounteous hand with food can bless
The bare and lonely wilderness;
And thou hast taught us, Lord! to pray
For daily bread from day to day!

5 And oh! when through the wilds we roam,
That part us from our heavenly home;
When, lost in danger, want, and wo,
Our faithless tears begin to flow;

6 Do thou thy gracious comfort give,
By which alone the soul may live;
And grant thy servants, Lord, we pray,
The bread of life from day to day! [Bishop Heber.

HYMN 32. L. M.

Pleasures of Public Worship.

HOW pleasant, how divinely fair,
O Lord of hosts, thy dwellings are!
With long desire my spirit faints,
To meet th' assemblies of thy saints.

2 My flesh would rest in thine abode;
My panting heart cries out for God;
My God! my King! why should I be
So far from all my joys and thee?

3 The sparrow chooses where to rest,
And for her young provides her nest;
But will my God to sparrows grant
That pleasure which his children want!

4 Blest are the souls, who find a place
Within the temple of thy grace;
There they behold thy gentler rays,
And seek thy face, and learn thy praise.

5 Blest are the men whose hearts are set
To find the way to Zion's gate;
God is their strength; and through the road
They lean upon their helper, God.

6 Cheerful they walk with growing strength,
Till all shall meet in heaven at length;
Till all before thy face appear,
And join in nobler worship there.

HYMN 33. L. M.

Omnipresence of God,

FATHER of all, omniscient mind,
Thy wisdom who can comprehend?
Its highest point what eye can find,
Or to its lowest depths descend?

2 If up to heaven's ethereal height,
Thy prospect to elude, I rise,
In splendour, there supremely bright,
Thy presence shall my sight surprise.

3 Thee, mighty God, my wondering soul,
Thee, all her conscious powers adore,
Whose being circumscribes the whole,
Whose eyes the universe explore.

4 Thine essence fills this breathing frame;
It glows in every vital part,
Lights up our souls with livelier flame,
And feeds with life each beating heart.

5 To thee, from whom our being came,
Whose smile is all the heaven we know
Inspired with this exalted theme,
To thee our grateful strains shall flow. [Blacklock.

HYMN 34. L. M.

Praise.

O GOD, thou art my God alone,
Early to thee my soul shall cry,
A pilgrim in a land unknown,
A thirsty land whose springs are dry.

2 Oh! that it were as it hath been,
When praying in the holy place,
Thy power and glory I have seen,
And marked the footsteps of thy grace!

3 Yet through this rough and thorny maze
I follow hard on thee my God;
Thine hand, unseen, upholds my ways,
I safely tread where thou hast trod.

4 Thee, in the watches of the night,
Will I remember on my bed;
Thy presence makes the darkness light,
Thy guardian wings are round my head.

5 Better than life itself thy love,
Dearer than all beside to me;
For whom have I in heaven above,
Or what on earth compared with Thee?

6 Praise with my heart, my mind, my voice,
Will I for all thy mercies give;
My soul shall still in God rejoice,
My tongue shall bless thee while I live.

[Montgomery

HYMN 35. L. M.

The Heavens declare the Glory of God.

THE spacious firmament on high,
With all the blue, ethereal sky,
And spangled heavens, a shining frame,
Their great Original proclaim.

2 The golden sun, from day to day,
Does his Creator's power display,
And publishes to every land,
The work of an Almighty hand.

3 Soon as the evening shades prevail,
The moon takes up the wondrous tale,
And, nightly, to the listening earth,
Repeats the story of her birth:—

4 While all the stars, that round her burn,
And all the planets, in their turn,
Confirm the tidings as they roll,
And spread the truth from pole to pole.

5 What though, in solemn silence, all
Move round this dark, terrestrial ball?
What though no real voice nor sound
Amid their radiant orbs be found?

6 In reason's ear they all rejoice,
And utter forth a glorious voice;
For ever singing as they shine,
"The hand that made us is divine." [Addison.

HYMN 36. L. P. M. 6*l*.

God Manifest in his Works.

GREAT God, the heaven's well ordered-frame,
Declares the glories of thy name;
There thy rich works of wonder shine!
A thousand starry beauties there,
A thousand radiant marks appear
Of boundless power and skill divine.

2 From night to day, from day to night,
The dawning and the dying light
Lectures of heavenly wisdom read;
With silent eloquence they raise
Our thoughts to our Creator's praise,
And neither sound nor language need.

3 Yet their divine instructions run
Far as the journeys of the sun,
  And every nation knows their voice.
The sun, in robes of splendour dressed,
Breaks from the chambers of the east,
  Rolls round, and makes the earth rejoice.

4 Where'er he spreads his beams abroad,
He smiles, and speaks his maker, God:
  All nature joins to show thy praise:
Thus God in every creature shines;
Fair is the book of nature's lines,
  But fairer is the book of grace [Watts.

HYMN 37. L. P. M. 61.

Divine Glory.

THOU art, O God, the life and light
  Of all this wondrous world we see;
Its glow by day, its smile by night,
  Are but reflections caught from thee
Where'er we turn, thy glories shine,
And all things fair and bright are thine

2 When day, with farewell beam, delays
  Among the opening clouds of even,
And we can almost think we gaze
  Through golden vistas into heaven—
Those hues, that make the sun's decline
So soft, so radiant, Lord, are thine.

3 When night, with wings of starry gloom,
  O'ershadows all the earth and skies,
Like some dark, beauteous bird, whose plum
  Is sparkling with unnumbered dies—

That sacred gloom, those fires divine,
So grand, so countless, Lord, are thine.

4 When youthful spring around us breathes,
Thy spirit warms her fragrant sigh;
And every flower the summer wreathes
Is born beneath thy kindling eye.
Where'er we turn, thy glories shine,
And all things fair and bright are thine. [Moore.

HYMN 38. C. M.

Reign of Christ.

JESUS, his empire shall extend;
Beneath his gentle sway
Kings of the earth shall humbly bend,
And his commands obey.

2 From sea to sea, from shore to shore,
All nations shall be blest:
We hear the noise of war no more;
He gives his people rest.

3 As rain descends in gentle showers
In each returning spring,
Awakes to life the fragrant flowers,
And makes creation sing—

4 So Jesus, by his heavenly grace,
Descends on man below;
His blessings on the human race
In gentle currents flow.

5 Long as the sun shall rule the day,
Or moon shall cheer the night,
The Saviour shall his sceptre sway,
By love's resistless might

6 All that the reign of sin destroyed
Shall Zion's King restore,
And from the treasures of the Lord,
Give boundless blessings more. H. Ballou.

HYMN 39. C. M.

Public Worship.

WHILE thee I seek, protecting Power,
Be my vain wishes stilled;
And may this consecrated hour
With better hopes be filled.

2 Thy love the power of thought bestowed;
To thee my thoughts would soar;
Thy mercy o'er my life has flowed,
That mercy I adore.

3 In each event of life, how clear
Thy ruling hand I see!
Each blessing to my soul more dear,
Because conferred by thee.

4 In every joy that crowns my days,
In every pain I bear,
My heart shall find delight in praise,
Or seek relief in prayer.

5 When gladness wings my favoured hour,
Thy love my thoughts shall fill;
Resigned when storms of sorrow lower,
My soul shall meet thy will.

6 My lifted eye, without a tear,
The gathering storm shall see
My steadfast heart shall know no fear;
That heart will rest on thee [illegible]

HYMN 40. C. M.

Public Worship.

MY soul, how lovely is the place
To which thy God resorts!
'Tis heaven to see his smiling face,
Though in his earthly courts.

2 There the great monarch of the skies
His saving power displays;
And light breaks in upon our eyes
With kind and quick'ning rays.

3 With his rich gifts, the heavenly Dove
Descends and fills the place,
While Christ reveals his wond'rous love,
And sheds abroad his grace.

4 There, mighty God, thy words declare
The secrets of thy will;
And still we seek thy mercies there,
And sing thy praises still. Watts.

HYMN 41. C. M.

Trust in God. Ps. xxxiv.

THROUGH all the changing scenes of life,
In trouble and in joy,
The praises of my God shall still
My heart and tongue employ.

2 Of his deliv'rance I will boast,
Till all that are distressed
From my example comfort take,
And charm their griefs to rest.

3 O magnify the Lord with me,
With me exalt his name:
When in distress to him I called,
He to my rescue came.

4 The Angel of the Lord encamps
Around the good and just,
Deliv'rance he affords to all
Who on his succour trust.

5 O make but trial of his love,
Experience will decide
How blest they are, and only they,
Who in his truth confide.

6 Fear him, ye saints; and you will then
Have nothing else to fear;
Make you his service your delight,
Your wants shall be his care. [Tate & Brady.

HYMN 42. C. M.

Praise.

JOY to the world—the Lord is come!
Let earth receive her King;
Let every heart prepare him room,
And heaven and nature sing.

2 Joy to the earth—the Saviour reigns!
Let men their songs employ;
While fields, and floods, rocks, hills, and plains,
Repeat the sounding joy.

3 No more let sins and sorrows grow,
Nor thorns infest the ground;
He comes to make his blessings flow
Far as the curse is found.

4 He rules the world with truth and grace,
And makes the nations prove
The glories of his righteousness,
And wonders of his love. [Watts.

HYMN 43. L. M.

Praise to the Creator.

COME, sound his praise abroad,
And hymns of glory sing;
Jehovah is the sovereign God,
The universal King.

2 He formed the deeps unknown;
He gave the seas their bound;
The watery worlds are all his own,
And all the solid ground.

3 Come, worship at his throne;
Come, bow before the Lord;
We are his work, and his alone;
He formed us by his word.

4 To-day attend his voice,
Nor more provoke his rod;
Come, make his heavenly paths your choice,
And own your gracious God. [Watts.

HYMN 44. S. M.

Praise to God.

WHEN I survey this world
With all its beauteous frame,
Its great Creator I adore,
And celebrate his name.

2 The boundless whole displays
The wonders of the Lord:
All nature echoes with his praise,
And be his name adored.

3 The sun in ev'ry beam
Proclaims the God above:
Its ardent rays exhibit him,
Who rules the worlds in love.

4 The lofty stars by night,
The moon with paler glow,
In every twinkling ray of light,
Their Maker's honour show.

5 The universal whole
Proclaims Jehovah's praise;
And O that ev'ry living soul
Would songs of honour raise.

6 The worlds were made in love,
By wisdom all divine;
And while in praise my tongue can move,
That praise, O Lord, be thine! [Prosd.

HYMN 45. S. M.

Praise to the Creator. Ps. ciii.

O BLESS the Lord, my soul,
His grace to thee proclaim;
And all that is within me, join
To bless his holy Name.

2 O bless the Lord, my soul,
His mercies bear in mind;
Forget not all his benefits,
Who is to thee so kind.

3 He pardons all thy sins,
Prolongs thy feeble breath;
He healeth thine infirmities,
And ransoms thee from death.

4 He feeds thee with his love,
Upholds thee with his truth;
And, like the eagle's, he renews
The vigour of thy youth.

5 Then, bless the Lord, my soul,
His grace, his love proclaim:
Let all that is within me, join
To bless his holy Name.

[Tate & Brady

HYMN 46. S. M.

Blessing of the Gospel.

HOW beauteous are their feet,
Who stand on Zion's hill!
Who bring salvation on their tongues,
And words of peace reveal.

2 How charming is their voice,
How sweet the tidings are!
"Zion, behold thy Saviour King,
He reigns and triumphs here."

3 How happy are our ears,
That hear this joyful sound,
Which kings and prophets waited for,
And sought, but never found!

4 How blessed are our eyes,
That see this heavenly light;
Prophets and kings desired it long,
But died without the sight.

5 The watchmen join their voice
And tuneful notes employ;
Jerusalem breaks forth in songs,
And deserts learn the joy.

6 The Lord makes bare his arm
Through all the earth abroad;
Let every nation now behold
Their Saviour, and their God.

HYMN 47. S. M.

God our Shepherd.

WHILE God my Father's near,
My Shepherd and my Guide,
I bid farewell to every fear;
My wants are all supplied.

2 To ever-fragrant meads,
Where rich abundance grows,
His gracious hand indulgent leads,
And guards my sweet repose.

3 Along the lovely scene,
Cool waters gently roll,
And kind refreshment smiles serene,
To cheer my fainting soul.

4 Here let my spirit rest;
How sweet a lot is mine!
With pleasure, food, and safety blest;
Beneficence divine!

5 Great Shepherd, if I stray,
My wandering feet restore;
To *thy fair pastures* guide my way,
And let me rove no more.

HYMN 48. S. M.

Gratitude and Praise.

MY Maker, and my King,
To thee my all I owe:
Thy sov'reign bounty is the spring
Whence all my blessings flow.

2 Thou ever good and kind,
A thousand reasons move,
A thousand obligations bind
My heart to grateful love.

3 Thy goodness, like the sun,
Dawned on my early days,
Ere infant reason had begun
To form my lips to praise.

4 The creature of thy hand,
On thee alone I live;
My God, thy benefits demand
More praise than life can give.

5 O let thy grace inspire
My soul with strength divine;
Let all my powers to thee aspire,
And all my days be thine.

HYMN 49. S. M.

Praise to the Creator.

ALMIGHTY Maker, God,
How wondrous is thy name!
Thy glories how diffused abroad
Through all creation's frame!

2 Nature in every dress
Her humble homage pays;
In thousand forms her ways express
Thine undissembled praise.

3 My soul would rise and sing
To her Creator too:
Fain would my tongue adore my King,
And pay the homage due.

4 In joy, O, let me spend
The remnant of my days
And oft to God my soul ascend
In grateful songs of praise!

HYMN 50. S. M.

Universal Redemption.

IN God's eternity,
There shall a day arise,
When all of Adam's race shall be
With Jesus in the skies.

2 As night before the ray
Of morning flees away,
Sin shall retire before the blaze
Of God's eternal day.

3 As music fills the grove,
When stormy clouds are past,
Sweet anthems of redeeming love,
Shall all employ at last.

4 Redeemed from death and sin,
Shall Adam's num'rous race
A ceaseless song of praise begin,
And shout redeeming grace.

HYMN 51. S. M.

Trust in God.

HOW gracious is our God!
How kind his precepts are!
Come, cast your burden on the Lord,
And trust his constant care.

2 Since he for ever reigns,
We may securely dwell;
That hand which bears all nature up
Shall guide his children well.

3 O why should anxious thoughts
Oppress the sinking mind?
Go, fall before your Father's throne,
And sweet relief you'll find.

4 Devoutly fear his name,
And know no other fear;
In every scene of life and death
Your Helper will be near. [Doddridge.

HYMN 52. H. M. 6*l*.

Confidence in God.

UPWARD I lift mine eyes;
From God is all my aid—
The God that built the skies,
And earth and nature made:
God is the Tower to which I fly;
His grace is nigh in every hour.

2 *My feet* shall never slide,
And fall in fatal snares,

Since God, my Guard and Guide,
Defends me from my fears:
Those wakeful eyes, that never sleep,
Shall Israel keep when dangers rise.

3 No burning heats by day,
Nor blasts of evening air,
Shall take my health away,
If God be with me there:
Thou art my Sun, and thou my Shade,
To guard my head by night or noon.

4 Hast thou not given thy word
To save my soul from death?
And I can trust my Lord
To keep my mortal breath:
I'll go and come, nor fear to die,
Till from on high thou call me home. [Watts.

HYMN 53. H. M. 61.

Public Worship.

LORD of the worlds above!
How pleasant and how fair
The dwellings of thy love,
Thy earthly temples are!
To thine abode my heart aspires,
With warm desires, to see my God.

2 To spend one sacred day,
Where God and saints abide,
Affords diviner joy,
Than thousand days beside;
Where God resorts, I love it more
To keep the door than shine in courts.

3 O happy souls that pray
Where God appoints to hear!
O happy men that pay
Their constant service there!
They praise thee still, and happy they,
Who love the way to Zion's hill.

4 They go from strength to strength,
Through this dark vale of tears,
Till each arrives at length,
Till each in heaven appears.
O glorious seat! when God our king
Shall thither bring our willing feet! [Watts.

HYMN 54. H. M. 61.

Praise.

O! FOR an angel's tongue,
A seraph's holy fire,
To join the rapturous song,
Of heaven's immortal choir;
In praises to the God of love,
Join all below, and all above.

2 Great monarch of the day;
And thou, fair queen of night,
Ye gems of milder ray,
In harmony unite:
Through all your bright ethereal frame,
O chant your mighty Maker's name.

3 Come youth with buoyant mind;
And hoary-headed sage:
Come all of human kind,
In lofty strains engage.

Let ardent praise to God ascend;
To God the universal friend.

4 Ye heavenly hosts on high,
Who his full glory share,
And all below the sky,
The children of his care;
Throughout the wide extent of space,
O shout the honours of his grace. [*H. Spencer.

HYMN 55. H. M. 61.

Praise. Ps. cxxxvi.

TO God, the mighty Lord,
Your joyful thanks repeat;
To him due praise afford,
As good as he is great:
For God does prove our constant friend;
His boundless love shall never end.

2 To him, whose wondrous power
All other gods obey,
Whom earthly kings adore,
Your grateful homage pay:
For God does prove our constant friend;
His boundless love shall never end.

3 He, in our depth of woes,
On us with favour thought;
And from our cruel foes
In peace and safety brought:
For God does prove our constant friend;
His boundless love shall never end.

4 He does the food supply
On which all creatures live:

To God who reigns on high,
Eternal praises give.
For God will prove our constant friend;
His boundless love shall never end.

HYMN 56. H. M. 6l.

Praise. Ps. cxlviii.

YE boundless realms of joy,
Exalt your Maker's fame;
His praise your song employ
Above the starry frame:
Your voices raise, ye Cherubim
And Seraphim, to sing his praise.

2 Let all of highest birth,
With those of humbler name,
And judges of the earth,
His matchless praise proclaim.
In this design, let youths with maids,
And hoary heads, with children join.

3 United zeal be shown
His wondrous fame to raise
Whose glorious name alone
Deserves our endless praise:
Earth's utmost ends his power obey;
His glorious sway the sky transcends.

4 His chosen saints to grace
He sets them up on high;
And favours Israel's race,
Who still to him are nigh:
*O there*fore raise your grateful voice,
And still rejoice the Lord to praise!

HYMN 57. 7s M.

Supplication.

WHEN before thy throne we kneel,
Filled with awe and holy fear,
Teach us, O our God, to feel
All thy sacred presence near.

2 Check each proud and wandering thought
When on thy great name we call;
Man is nought—is less than nought:
Thou our God, art all in all.

3 Weak, imperfect creatures, we
In this vale of darkness dwell;
Yet presume to look to thee
'Midst thy light ineffable.

4 O, receive the praise that dares
Seek thy heaven-exalted throne;
Bless our sufferings, hear our prayers,
Infinite and Holy One!

Bowring.

HYMN 58. 7s M.

Evening Supplication.

SOFTLY now the light of day
Fades upon my sight away;
Free from care, from labour free,
Lord, I would commune with thee?

2 Thou, whose all-pervading eye
Nought escapes, without, within,
Pardon each infirmity,
Open fault, and secret sin.

3 Soon, for me, the light of day
Shall for ever pass away;
Then, from sin and sorrow free,
Take me, Lord, to dwell with thee.

HYMN 59. 8 & 7 M.

Supplication.

COME, thou long-expected Jesus,
Born to set thy people free,
From our fears and sins release us;
Let us find our rest in thee:

2 Israel's strength and consolation,
Hope of all our souls thou art;
Dear desire of every nation,
Joy of every longing heart.

3 Born, thy people to deliver,
Born a child—and yet a king;
Born to reign in us for ever,
Now thy precious kingdom bring. [Hart.

HYMN 60. 7s M.

Praise.

NOW begin the heavenly theme,
Sing aloud in Jesus' name:
Ye, who his salvation prove,
Triumph in redeeming love.

2 Ye, who see the Father's grace
Beaming in the Saviour's face,
As to Canaan on ye move,
Praise and bless redeeming love.

3 Welcome, all by sin oppressed,
Welcome to his sacred rest:
Nothing brought him from above,
Nothing but redeeming love.

4 When his spirit leads us home,
When we to his glory come,
We shall all the fulness prove
Of our Lord's redeeming love.

5 Hither, then, your music bring,
Strike aloud each cheerful string;
Mortals, join the host above,
Join to praise redeeming love. [Rippon's Coll.

HYMN 61. 8 & 7. M.

Salvation.

HAIL, the God of our salvation,
Triumph in redeeming love!
Let us all, with exultation,
Imitate the blest above.

2 Light of those whose dreary dwelling
Bordered on the shades of death,
He hath, by his grace revealing,
Scattered all the clouds beneath.

3 Father, source of all compassion,
Pure, unbounded love thou art;
Hail, the God of our salvation,
Praise him, every thankful heart!

4 Joyfully on earth adore him,
Till in heaven we take our place;
There, enraptured, fall before him,
Lost in wonder, love and praise.

HYMN 62. 8 & 7. M

Goodness of God. Ps. cxlv.

GOD, my king, thy might confessing,
Ever will I bless thy name;
Day by day thy throne addressing,
Still will I thy praise proclaim.

2 Full of kindness and compassion,
Slow to anger, vast in love,
God is good to all creation;
All his works his goodness prove.

3 Thou to all, great God of nature,
Givest in season due their food;
Spreadst thy hand, and every creature
Satisfiest still with good.

4 Still, Jehovah, thee confessing,
Shall my tongue thy praise proclaim;
And may all mankind with blessing
Ever hail thy holy name. [Tate & Br

HYMN 63. 8 & 7. M.

Praise.

SOVEREIGN Lord of light and glory,
Author of our mortal frame,
Joyfully we bow before thee,
And extol thy holy name:
Hallelujah!
Ever sacred be the theme!

2 *Kind* dispenser of each blessing
Which surrounds the human race,

May we, gratefully possessing,
Still adore thy boundless grace:
Hallelujah!
Praise to God, immortal praise!

3 In thy every dispensation,
Love and mercy we descry;
Thou, the God of our salvation,
To preserve us, still art nigh:
Hallelujah!
Glory be to God on high.

HYMN 64. 8 & 7 M.

Close of Service.

LORD, dismiss us with thy blessing;
Fill our hearts with joy and peace;
Let us each, thy love possessing,
Triumph in redeeming grace:
O, refresh us, &c.
Travelling through this wilderness!

2 Thanks we give, and adoration,
For thy gospel's joyful sound;
May the fruits of thy salvation
In our hearts and lives abound!
Ever faithful, &c.
To the truth may we be found!

3 So, whene'er the signal's given,
Us from earth to call away,
Borne on angels' wings to heaven,
Glad the summons to obey,
May we ever, &c.
Reign with Christ in endless day!

HYMN 65. 8 & 7 M.

Praise. James, i. 17.

EVERY perfect gift and blessing,
Comes descending from above
From the Father's grace unceasing;
Source of light, and fount of love.

2 All things here are in commotion;
Changing as the wind that blows;
Restless as the troubled ocean;
He no variation knows.

3 Through all time's successive measure
Still Jehovah is the same;
Still performing all his pleasure,
Blessed be his glorious name.

4 Power with love for ever blended,
All creation still sustains;
Let all anxious care be ended,
Love with power for ever reigns.

5 Praise—for every perfect blessing
Comes descending from above;
Praise the Father without ceasing;
Source of light and fount of love.

HYMN 66. 8 & 7 M.

The Christian's Portion.

JESUS, I my cross have taken,
All to leave and follow thee;
Naked, poor, despised, forsaken,
Thou from hence, my all shall be;

Perish every fond ambition,
All I've sought, or hoped, or known,
Yet how rich is my condition,
God and heaven are still my own.

2 Go, then, earthly fame and treasure,
Come, disaster, scorn, and pain;
In God's service, pain is pleasure,
With his favour loss is gain.
I have called thee, Abba, Father!
I have set my heart on thee;
Storms may howl, and clouds may gather,
All must work for good to me.

3 Man may trouble and distress me,
'T will but drive me to thy breast;
Life with trials hard may press me,
Heaven will bring me sweeter rest.
Oh! 't is not in grief to harm me,
While thy love is left to me;
Oh! 't were not in joy to charm me,
Were that joy unmixed with thee.

4 Soul, then know thy full salvation,
Rise o'er sin, and fear, and care—
Joy to find in every station,
Something still to do or bear;
Think what Spirit dwells within thee;
Think what Father's smiles are thine;
Think that Jesus died to win thee;
Child of heaven canst thou repine?

5 Haste thee on from grace to glory,
Armed by faith and winged by prayer;
Heaven's eternal day's before thee,
God's own hand shall guide thee there.

Soon shall close thine earthly mission,
  Soon shall pass thy pilgrim days;
Hope shall change to glad fruition,
  Faith to sight, and prayer to praise. Amen.

HYMN 67. 8 & 7 M.

Praise.

MIGHTY God, while angels bless thee,
  May not mortals lisp thy name?
Lord of men, as well as angels,
  Thou art every creature's theme.

2 Lord of every land and nation,
  Ancient of eternal days,
Sounded through the wide creation
  Be thy just and worthy praise—

3 For the grandeur of thy nature,
  Grand beyond a seraph's thought—
For created works of power,
  Works with skill and kindness wrought—

4 For thy providence, that governs
  Through thine empire's wide domain,
Wings an angel, guides a sparrow;
  Glory to thy gentle reign.

5 But thy rich, thy free redemption,
  Beams with brightness all along;
Thought is poor, and poor expression;
  Who can sing this glorious song? Redeemer.

HYMN 68. S. M

Close of Service.

TO God, the only wise,
Our Saviour and our King,
Let all the saints below the skies.
Their humble praises bring.

2 He will present our souls,
Unblemished and complete,
Before the glory of his face,
With joys divinely great.

3 To God, the only wise,
All majesty belongs;
And be his power and grace adored
In everlasting songs! [Watts.

HYMN 69. H. M. 61.

Close of Service.

KIND Lord, before thy face
Again, with joy, we bow,
For all the gifts and grace
Thou dost on us bestow:
Our tongues would all thy love proclaim,
And chant the honours of thy name.

2 Here, in thine earthly house,
Our joyful souls have met;
Here paid our solemn vows,
And felt our union sweet;
For this our tongues thy love proclaim,
And chant the honours of thy name.

3 Thy truth, like ointment shed,
Hath breathed a choice perfume;
Thy light, divinely spread,
Hath broke the darksome gloom:
For this our tongues thy love proclaim,
And chant the honours of thy name.

4 Now may we dwell in peace
Till here again we come;
And may our love increase
Till thou shalt guide us home:
Then shall our tongues thy love proclaim,
And chant the honours of thy name. [Turner.

HYMN 70. L. M.

Close of Service.

LORD, now we part in thy blest name,
In which we here together came,
Grant us our few remaining days,
To do thy will, and spread thy praise.

2 Teach us in life and death to bless
The Lord, our strength and righteousness;
And grant us all to meet above,
To praise in higher strains of love. [Bp. Heber

HYMN 71. 6s, 6s, & 4s.

Close of Service.

COME, thou Almighty King,
Help us thy name to sing,
Help us to praise!
Father all-glorious,

O'er all victorious,
Come and reign over us,
Ancient of days!

2 Be thou our comforter;
Thy sacred witness bear
In this glad hour;
Omnipotent thou art;
Then rule in every heart,
And ne'er from us depart,
Spirit of power!

3 O Holy One! to thee
Eternal praises be
Hence, evermore!
Thy sov'reign majesty
May we in glory see
And to eternity
Love and adore.

HYMN 72. C. M.

Invocation.

COME, holy Spirit, heavenly Dove,
With all thy quickening powers;
Kindle a flame of sacred love
In these cold hearts of ours.

2 Look, how we grovel here below,
Fond of these trifling toys;
Our souls can neither fly nor go
To reach eternal joys.

3 In vain we tune our formal songs,
In vain we strive to rise;
Hosannas languish on our tongues,
And our devotion dies.

4 Dear Lord, and shall we ever live
At this poor dying rate?
Our love so faint, so cold to thee,
And thine to us so great?

5 Come, holy Spirit, heavenly Dove,
With all thy quick'ning powers;
Come, shed abroad a Saviour's love,
And that shall kindle ours. [Watts.

HYMN 73. C. M.

Reign of Christ.

LO! what a glorious sight appears
To our believing eyes!
The earth and seas are passed away,
And the old rolling skies.

2 From the third heaven, where God resides,
That holy, happy place,
The New Jerusalem comes down,
Adorned with shining grace.

3 Attending angels shout for joy,
And the bright armies sing,
"Mortals, behold the sacred seat
Of your descending King."

4 His own soft hand shall wipe the tears
From every weeping eye,
And pains, and groans, and griefs, and fears,
And death itself shall die.

5 How long, dear Saviour, O how long!
Shall this bright hour delay?
Fly swifter round, ye wheels of time,
And bring the welcome day. [Watts.

CHRISTMAS.

HYMN 74. 7s M.

The Lord is Come.

WATCHMAN! tell us of the night,
What its signs of promise are;
Trav'ler! o'er yon mountain's height,
See that glory-beaming star!
Watchman! does its beauteous ray
Aught of hope or joy foretell?
Trav'ler! yes; it brings the day,
Promised day of Israel!

2 Watchman! tell us of the night,
Higher yet that star ascends:
Trav'ler! blessedness and light,
Peace and truth its course portends!
Watchman! will its beams alone
Gild the spot that gave them birth?
Trav'ler! ages are its own,
See! it bursts o'er all the earth.

3 Watchman! tell us of the night,
For the morning seems to dawn;
Trav'ler! darkness takes its flight,
Doubt and terror are withdrawn!
Watchman! let thy wand'ring cease,
Hie thee to thy quiet home:
Trav'ler! lo! the Prince of Peace,
Lo! the Son of God is come!

HYMN 75. 8 & 7 M.

The Birth of Christ.

WHILE their flocks the shepherds tended,
In the evening soft and clear;
Golden-winged, from heaven descended,
Flamed a holy angel near.
Heavenly stranger! heavenly stranger! heavenly stranger! All hail!
Now with mildest accents bending,
Thus he calmed the shepherds' fear:—

2 "Gentle shepherds, fear no danger,
But with gladness go your way;
Seek, O seek him in a manger—
Christ, the Lord, is born to-day."
Shout hosanna! shout hosanna! shout hosanna! Amen!
"Lo, I bring you joyful tidings,
Christ, the Lord, is born to-day!"

3 See, with noiseless wings assemble,
Light-encircled Seraphim;
Now th' empyrean arches tremble
With the holy angel's hymn:
God of glory! God of glory! God of glory! Amen.
"Lo the smiles of heaven are beaming
Peace on earth, good will to men."

4 Now the seraph-choir ascending,
Fainter breathes the dying song,
Till the theme, new rapture lending,
Swells with melody along—
Hallelujah! hallelujah! hallelujah! Amen.
Soft again—so far ascending,
Through the skies, it dies along.

HYMN 76. C. P. M.

Reign of Christ. Isa. xxxv.

THE radiant dawn of gospel light,
The prophet saw in vision bright,
And hailed th' auspicious day,
When Christ should all his grace disclose
And cure the world of all its woes,
By truth's triumphant sway.

2 His prosp'rous reign shall still succeed—
So hath Almighty love decreed—
Let earth with anthems ring.
The desert be no longer sad;
The solitary place be glad;
The wilderness shall sing.

3 Carmel and Sharon too shall bring,
Their honours to the new-born king,
Whose reign shall never cease.
Libanus, wave thy lofty plumes,
For lo! the king of Salem comes—
Messiah! prince of peace!

4 The feeble knee confirmed shall stand;
And nerved with strength the trembling hand:
Ye timid souls be brave.
Let all your fears be banished hence;
Behold your God! with recompense
He comes—he comes to save.

5 The blind their eyes shall open wide;
To drink the light's o'erflowing tide,
The deaf sweet music hear;
The lame like bounding hart shall leap,

The dumb no longer silence keep,
But shout redemption near.

6 And there shall be a holy way,
In which the simple shall not stray—
The path so plain and bright.
Way-faring men therein shall walk,
And of their home and kindred talk,
With rapture and delight.

7 No ravenous beast in quest of prey,
No lion lurking in the way,
Shall ever there be seen.
The place where dragons lay concealed,
Large crops of waving grass shall yield,
With reeds and rushes green.

8 And when to Zion's peaceful home,
The ransomed of the Lord shall come;
(O haste the blissful day,)
Glad strains shall every tongue employ,
In songs of everlasting joy,
And sighing flee away.

[*Rayner.

HYMN 77. 8 & 7 M.

Birth of Christ.

HARK! what mean those holy voices,
Sweetly sounding through the skies?
Lo! th' angelic host rejoices—
Heavenly hallelujahs rise.

2 Hear them tell the wondrous story,
Hear them chant in hymns of joy,
Glory in the highest—glory!
Glory be to God most high!

3 "Peace on earth—good will from heaven,
Reaching far as man is found;
Souls redeemed, and sins forgiven"—
Lord, our golden harps shall sound.

4 Christ is born, the great anointed;
Heaven and earth his praises sing!
O receive whom God appointed
For your prophet, priest and king.

HYMN 78. 10 & 11 M.

The Infant Jesus.

BRIGHTEST and best of the sons of the morning!
Dawn on our darkness and lend us thine aid!
Star of the East, the horizon adorning,
Guide where our infant Redeemer is laid.

2 Cold on his cradle the dewdrops are shining,
Low lies his head with the beasts of the stall,
Angels adore him in slumber reclining,
Mighty Redeemer and Saviour of all!

3 Say shall we yield him in costly devotion,
Odours of Edom and offerings divine?
Gems of the mountain and pearls of the ocean.
Myrrh from the forest or gold from the mine?

4 Vainly we offer each ample oblation,
Vainly with gifts would his favour secure:
Richer by far is the heart's adoration,
Dearer to God are the prayers of the poor.

5 Brightest and best of the sons of the morning,
Dawn on our darkness and lend us thine aid!
Star of the East, the horizon adorning,
Guide where our infant redeemer is laid!

Bp. Heber

HYMN 79. P. M. 6*l*.

Birth of Christ.

BEHOLD the prince of peace! He comes,
On wings of everlasting love,
And lo! majestic—majestic anthems break,
From bright angelic tones above.
Wave victorious—victorious conqueror wave,
Thy banner o'er the boasting grave.

2 Let mortals catch the lofty strain,
And shout salvation through the earth:
In loud hosannas—hosannas all rejoice,
And hail with joy the Saviour's birth.
Wave victorious, &c.

3 He comes to break the chains of sin,
And chase the mist of error's gloom:
He comes to conquer—to conquer death, and throw
Celestial splendours round the tomb.
Wave victorious, &c.

4 He comes, arrayed in power divine,
The stern despoiler to destroy:
He comes triumphant—triumphantly he comes
To fill the universe with joy.
Wave victorious, &c.

5 Then sound the anthem loud and long,
Throughout creation's wide domain:
Let heaven re-echo—re-echo through the skies,
The notes first heard on Judea's plain.
Shout glad tidings—glad tidings through the earth;
*With rap*ture hail the Saviour's birth. W. Spencer.

HYMN 80. H. M.

Christ's Birth Proclaimed.

HARK! what celestial notes,
What melody we hear!
Soft on the morn it floats,
And fills the ravished ear.
The tuneful shell, the golden lyre,
And vocal choir, the concert swell.

2 Angelic hosts descend,
With harmony divine;
See, how from heaven they bend,
And in full chorus join!
Fear not, say they; great joy we bring:
Jesus, your king, is born to-day.

3 Glory to God on high!
Ye mortals spread the sound,
And let your raptures fly
To earth's remotest bound!
For peace on earth, from God in heaven,
To man is given, at Jesus' birth.

COMMUNION.

HYMN 81. S. M.

Christian Unity.

LET party names no more
The Christian world o'erspread;
Gentile and Jew, and bond and free,
Art one in Christ, their head.

2 Among the saints on earth
Let mutual love be found;
Heirs of the same inheritance,
With mutual blessings crowned.

3 Envy and strife be gone,
And only kindness known;
While all one common Father have,
One common master own.

4 Thus will the church below
Resemble that above,
Where springs of purest pleasure rise,
And every heart is love [Doddridge.

HYMN 82. S. M.

Invitations to the Table.

OUR heavenly Father calls,
And Christ invites us near;
With both, our friendship shall be sweet,
And our communion dear.

2 God pities all our griefs;
He pardons every day;
Almighty to protect our souls,
And wise to guide our way.

3 Jesus, our living head,
We bless thy faithful care;
Our advocate before the throne,
And our forerunner there!

4 Here fix my roving heart!
Here wait my warmest love!
Till the communion be complete
In nobler scenes above. [Doddridge.

HYMN 83. L. M.

"This do in Remembrance of Me."

EAT, drink, in memory of your friend:
Such was our Master's last request,
Who all the pangs of death endured,
That we might live for ever blest.

2 Yes, we'll record thy matchless love,
Thou kindest, tenderest, best of friends:
Thy dying love the noblest praise
Our hearts can offer thee transcends.

3 'T is pleasure more than earth can give
Thy goodness through these veils to see;
Thy table food celestial yields,
And happy they who sit with thee. [Watts.

HYMN 84. C. M.

"This do in Remembrance of Me."

IF human kindness meets return,
And owns the grateful tie;
If tender thoughts within us burn,
To feel a friend is nigh:

2 Oh, shall not warmer accents tell
The gratitude we owe
To him who died, our fears to quel,
Our more than orphan's wo!

3 While yet his anguished soul surveyed
Those pangs he would not flee;
What love his latest words displayed—
"*Meet and* remember me!" [Doddridge.

HYMN 85. 7s M. 6l.

Eucharistical.

BREAD of heaven! on thee I feed,
For thy flesh is meat, indeed:
Ever may my soul be fed
With this true and living bread:
Day by day with strength supplied,
Through the life of him who died.

2 Vine of heaven! thy blood supplies,
This blest cup of sacrifice.
'Tis thy wounds my healing give:
To thy cross I look and live.
Thou, my life! Oh! let me be
Rooted, grafted, built on thee!

SUNDAY SCHOOLS.

HYMN 86. C. M.

Children Blessed.

HOW large the promise, how divine,
To Abram and his seed!
I'll be a God to thee and thine,
Supplying all their need.

2 The words of his extensive love
From age to age endure;
The angel of the promise proves,
And seals the blessing sure.

3 *Jesus* the ancient faith confirms,
To our great fathers given;

He takes young children in his arms,
And calls them heirs of heaven.

4 Our God, how faithful are his ways!
His love endures the same;
Nor from the promise of his grace
Blots out the children's name. [Watts.

HYMN 87. C. M.

Early Piety.

COME, children, learn to fear the Lord;
And, that your days be long,
Let not a false or sinful word
Be found upon your tongue.

2 Depart from mischief, practise love,
Pursue the works of peace;
So shall the Lord your ways approve,
And set your souls at ease.

3 His eye awakes to guard the just,
His ear attends their cry;
When broken spirits dwell in dust,
The God of grace is nigh.

4 What though the sorrows here they taste
Are sharp and tedious too,
The Lord, who saves them all at last,
Is their supporter now. [Watts.

HYMN 88. S. M.

Our Offspring the Care of God.

LORD, what our ears have heard
Our eyes delighted trace;

Thy love in long succession shown
To Zion's chosen race.

2 Our children thou dost claim,
And mark them out for thine:
Ten thousand blessings to thy name,
For goodness so divine.

3 Thee let the fathers own,
And thee the sons adore;
Joined to the Lord in solemn vows,
To be forgot no more.

4 How great thy mercies, Lord!
How plenteous is thy grace,
Which, in the promise of thy love,
Includes our rising race!

HYMN 89. S. M.

Early Instruction.

LET children learn the deeds
Which God performed of old;
Which in our younger years we saw,
And which our fathers told.

2 He makes his glories known,
His works of power and grace;
And we'll convey his wonders down
Through every rising race.

3 We'll tell them to our sons,
And they again to theirs,
That generations yet unborn
May teach them to their heirs.

4 *Thus* shall they learn in God
Their hope securely stands,

That they may still record his works,
And practise his commands. [Watts.

DEDICATION OF CHILDREN.

HYMN 90. C. M.

Dedication of Children.

LO, Israel's gentle Shepherd stands
With all-engaging charms;
See how he takes the tender lambs,
And folds them in his arms!

2 Permit them to approach, he cries,
Nor scorn their humble name;
It was to bless such souls as these
The Lord of glory came.

3 We bring them, Lord, in thankful hands,
And yield them up to thee;
Joyful that we ourselves are thine,
Thine let our offspring be.

4 Ye little flock, with pleasure hear;
Ye children, seek his face;
And fly with transport to receive
The blessings of his grace.

5 If orphans they are left behind,
Thy guardian care we trust;
That care shall heal our bleeding hearts,
If weeping o'er their dust. [Watts.

FUNERAL SERVICES.

HYMN 91. L. M.

Hope in the Resurrection.

UNVEIL thy bosom, faithful tomb,
Take this new treasure to thy trust;
And give these sacred relics room,
To seek a slumber in the dust.

2 Nor pain, nor grief, nor anxious fear
Invade thy bounds. No mortal woes
Can reach the peaceful sleeper here,
While angels watch the soft repose.

3 So Jesus slept;—God's dying Son
Passed through the grave, and blest the bed,
Rest here, blest saint, till from his throne
The morning break, and pierce the shade.

4 Break from his throne, illustrious morn;
Attend, O earth! his sov'reign word;
Restore thy trust—a glorious form—
Called to ascend and meet the Lord. [Watts.

HYMN 92. C. M.

Trust in God.

DEATH cannot make our souls afraid,
If God be with us there;
We may walk through its darkest shade,
And never yield to fear.

2 I could renounce my all below
If my Creator bid;
And run, if I were called to go
And die as Moses did.

3 Might I but climb to Pisgah's top,
And view the promised land;
My flesh itself would long to drop,
And pray for the command.

4 Clasped in my heavenly Father's arms,
I would forget my breath;
And lose my life amid the charms
Of so divine a death.

HYMN 93. S. M.

Glories of Heaven.

FAR from these scenes of night
Unbounded glories rise,
And realms of infinite delight,
Unknown to mortal eyes.

2 There sickness never comes;
There grief no more complains;
Health triumphs in immortal bloom,
And purest pleasure reigns.

3 No strife nor envy there
The sons of peace molest;
But harmony and love sincere
Fill every happy breast.

4 No cloud those regions know,
For ever bright and fair;
For sin, the source of mortal wo,
Can never enter there.

5 O may this prospect fire
Our hearts with ardent love,
And lively faith and strong desire
Bear every thought above.

HYMN 94. C M.

Death of a Child

LIFE is a span, a fleeting hour;
How soon the vapour flies!
Man is a tender, transient flower,
That in the blooming dies.

2 The once-loved form, now cold and dead,
Each mournful thought employs,
And nature weeps her comforts fled,
And withered all her joys.

3 Hope looks beyond the bounds of time,
When what we now deplore
Shall rise in full immortal prime,
And bloom to fade no more.

4 Then cease, fond nature, dry thy tears;
Religion points on high;
There everlasting spring appears,
And joys that never die.

HYMN 95. C. M.

Hope in Death.

THROUGH sorrow's night, and danger's path,
Amid the deep'ning gloom,
We soldiers of an injured King,
Are marching to the tomb.

2 There, when the turmoil is no more,
And all our powers decay,
Our cold remains in solitude
Shall sleep the years away.

3 Our labours done, securely laid
In this our last retreat,
Unheeded o'er our silent dust
The storms of life shall beat.

4 Yet not thus lifeless, thus inane,
The vital spark shall lie,
For o'er life's wreck that spark shall rise
To seek its kindred sky. H. K. White

HYMN 96. 11 & 13 M.

A Funeral Hymn.

THOU art gone to the grave! but we will not deplore thee,
Though sorrows and darkness encompass the tomb:
Thy Saviour has passed through its portals before thee,
And the lamp of his love is thy guide through the gloom!

2 Thou art gone to the grave! we no longer behold thee,
Nor tread the rough paths of the world by thy side;
But the wide arms of mercy are spread to enfold thee,
And sinners may die, for the sinless has died!

3 Thou art gone to the grave! and its mansion forsaking,
Perchance thy weak spirit in fear lingered long;
But the mild rays of paradise beamed on thy waking,
And the sound which thou heardst was the seraphim's song!

4 Thou art gone to the grave! but we will not deplore thee,
Whose God was still with thee, thy guardian and guide;
He gave thee, he took thee, and he will restore thee,
And death has no sting, for the Saviour has died!

[Bp. Heber.

HYMN 97. 11 & 10 M.

Trust in God.

COME, ye disconsolate, where'er you languish,
Come, at the shrine of God fervently kneel;
Here bring your wounded hearts, here tell your anguish—
Earth has no sorrow that Heaven cannot heal.

2 Joy of the desolate, light of the straying,
Hope, when all others die, fadeless and pure,
Here speaks the comforter, in God's name, saying,
Earth has no sorrows, that Heaven cannot cure."

3 Go ask the infidel, what boon he brings us,
What charm for aching hearts he can reveal,
Sweet as that heavenly promise, hope sings unto us,
"Earth has no sorrow, that God cannot heal."

[Moore.

HYMN 98. P. M. 6*l*.

The Dying Christian.

VITAL spark of heavenly flame,
Quit, O quit, this mortal frame
Trembling, hoping, ling'ring, flying,
O the pain, the bliss of dying!

Cease, fond nature, cease thy strife,
And let me languish into life!

2 Hark! they whisper! Angels say,
Sister spirit, come away.
What is this absorbs me quite,
Steals my senses, shuts my sight,
Drowns my spirits, draws my breath?
Tell me, my soul, can this be death?

3 The world recedes—it disappears!—
Heaven opens to mine eyes! mine ears
With sounds seraphic ring;
Lend, lend your wings! I mount! I fly!
O grave! where is thy victory?
O death! where is thy sting? [Pope.

HYMENIAL.

HYMN 99. L. M.

A Wedding Hymn.

IN vain, in Eden's blissful bower,
The light of heaven resplendent shone
On herb and tree, on fruit and flower;
Unhappy man was still alone.

2 Not silver streams that murmured through
The blooming garden, could atone,
Nor fragrant breeze that softly blew—
Still man was sad because alone.

3 Till Heaven, in kindness to his wo,
To deeds of mercy ever prone,
A fair companion did bestow;
Then man was blest, no more alone

4 And happy who a partner finds,
Of mind congenial with his own;
The silken cord time closer binds,
He 'll never wish to be alone.

5 Heaven smile upon this youthful pair,
Whose kindred hearts are joined in one;
O shield them from the storms of care,
And light their path with virtue's sun.

6 O crown their days with nuptial peace,
And o'er their hearts love's sceptre sway;
May pleasure still with years increase,
Till eyes grow dim and locks are gray.

7 In fortune's morn, all light and fair—
In dark affliction's gloomy eve,
May they each other's pleasures share,
Each other's cares and woes relieve.

8 And when fell death, with icy hand,
Shall rend the ties that joined in time,
O light them to that greener land
Of purer skies and milder clime!

[*L. C. Browne.

MISCELLANEOUS.

HYMN 100. L. M. 61.

"As thy Day, so shall thy Strength be."

WHEN adverse winds and waves arise,
And in my breast despondence sighs;
When life its throng of care reveals,
And weakness o'er my spirit steals,
Grateful I hear the kind decree,
That "as thy day, thy strength shall be."

2 When with sad footsteps memory roves,
'Mid smitten joys, and buried loves,
When sleep my tearful pillow flies,
And dewy morning drinks my sighs;
Still to thy promise, Lord, I flee
That, "as thy day, thy strength shall be."

3 One trial more must yet be past,
One pang, the keenest, and the last;
And when with brow convulsed and pale,
My feeble, quivering, heart-strings fail,
O FATHER! grant my soul to see,
That "as her day, her strength shall be."

[Mrs. L. H. Sigourney.

HYMN 101. C. P. M. 6*l*.

The Love of God.

MY God! thy boundless love I praise;
How bright on high its glories blaze!
How sweetly bloom below!
It streams from thine eternal throne;
Through heaven its joys for ever run,
And o'er the earth they flow.

2 'T is love that paints the purple morn,
And bids the clouds, in air upborne,
Their genial drops distil;
In every vernal beam it glows;
It breathes in every gale that blows,
And glides in every rill.

3 It robes in cheerful green the ground,
And pours its flow'ry beauties round,
Whose sweets perfume the gale;
Its bounties richly spread the plain,
The blushing fruit, the golden grain,
And smile on every vale.

4 But in thy word I see it shine
With grace and glories more divine,
Proclaiming sins forgiven;
There, faith, bright cherub, points the way
To realms of everlasting day,
And opens all her heaven.

5 Then let the love that makes me blest,
With cheerful praise inspire my breast,
And ardent gratitude:
And all my thoughts and passions tend
To thee my Father and my friend,
My soul's eternal good. [Knowland's Coll.

HYMN 102. L. M. 8*l*.

Star of Bethlehem.

WHEN marshalled on the nightly plain,
The glittering host bestud the sky,
One star alone, of all the train,
Can fix the sinner's wandering eye.
Hark! hark! to God the chorus break
From every host, from every gem;
But one alone the Saviour speaks—
It is the star of Bethlehem.

2 Once on the stormy seas I rode;
The storm was loud, the night was dark,
The ocean yawned, and rudely blowed
The wind that tossed my foundering bark:
Deep horror then my vitals froze,
Death-struck, I ceased the tide to stem,
When suddenly a star arose;
It was the star of Bethlehem.

3 It was my guide, my light, my all:
  It made my dark forebodings cease;
And, through the storm and danger's thrall,
  It led me to the port of peace.
Now, safely moored, my perils o'er,
  I'll sing beneath night's diadem,
For ever and for evermore,
  It is the star of Bethlehem. H. K. White.

HYMN 103. L. M.

The Unseen World.

THERE is a world we have not seen,
  A world which time shall ne'er destroy;
Where mortal footstep hath not been,
  Nor ear hath caught its sounds of joy.

2 There is a region lovelier far,
  Than sages tell, or poets sing;
Brighter than summer's beauties are,
  And softer than the tints of spring.

3 It is all holy and serene,
  The land of glory and repose;
And there to dim the radiant scene,
  The tear of sorrow never flows.

4 It is not fanned by summer gale,
  'T is not refreshed by summer showers;
It never needs the moonbeam pale,
  For there are known no evening hours.

5 In vain the philosophic eye
  May seek to view the fair abode,
Or find it in the curtained sky—
  It is the dwelling-place of God.

HYMN 104. C. M.

Faith and Hope.

WHEN I can read my title clear
To mansions in the skies,
I bid farewell to every fear,
And wipe my weeping eyes.

2 Should earth against my soul engage,
And fiery darts be hurled,
Then I can smile at envy's rage,
And face a frowning world.

3 Let cares like a wild deluge come,
And storms of sorrow fall,
May I but safely reach my home,
My God, my heaven, my all.

4 There shall I bathe my weary soul
In seas of heavenly rest,
And not a wave of trouble roll
Across my peaceful breast.

HYMN 105. C. M.

Praise. Ps. xcvii.

HAIL! source of light, of life, and love,
And joys that never end.
In whom all creatures live and move:
Creator, Father, Friend.

2 All space is with thy presence crowned:
Creation owns thy care;
Each spot in nature's ample round,
Proclaims that God is there.

3 Attuned to praise be every voice;
Let not one heart be sad.
JEHOVAH REIGNS! Let earth rejoice:
Let all the isles be glad.

4 Then sound the anthem loud and long,
In sweetest, loftiest, strains;
And be the burden of the song,
THE LORD, JEHOVAH, REIGNS!

5 Hail! source of light, of life and love,
And joys that never end;
In whom all creatures live and move
Creator, Father, Friend.

HYMN 106. C. M.

Praise.

MY spirit mounts on buoyant wing,
While praise attunes my voice;
The flowers of bliss around me spring,
And bid my heart rejoice.

2 Faith holds his flaming torch on high,
And earth-born care beguiles;
So summer suns illume the sky,
And all creation smiles.

3 My cheerful spirit roams abroad,
Through nature's wide domains,
And where I see the power of God,
I feel his goodness reigns.

4 His praise is echoed from the hills,
Deep woods the anthem ring,
Sweet flows his name in murmuring rills,
The fertile valleys sing.

5 Then I will join the happy choir,
And still the strain prolong,
Devotion shall my heart inspire,
And gratitude my tongue. [C. F. Le Fevre.

HYMN 107. C. M.

Salvation.

BUT who shall see the glorious day;
When throned on Zion's brow,
The Lord shall rend that veil away
Which hides the nations now!
When earth no more beneath the fear
Of his rebuke shall lie;
When pain shall cease, and every tear
Be wiped from every eye!

2 Then, Judah! thou no more shalt mourn
Beneath the heathen's chain;
Thy days of splendour shall return,
And all be new again.
The fount of life shall then be quaffed
In peace, by all who come!
And every wind that blows shall waft
Some long-lost exile home! [T. Moore.

HYMN 108. C. M.

Omnipresence of God.

THERE'S not a place in earth's vast round,
In ocean deep, or air,
Where skill and wisdom are not found,
For God is everywhere.

2 Around, within, below, above,
Wherever space extends,
There Heaven displays it boundless love,
And power with mercy blends.

2 Then rise, my soul, and sing his name,
And all his praise rehearse,
Who spread abroad earth's wondrous frame,
And built the universe.

4 Where'er thine earthly lot is cast,
His power and love declare;
Nor think the mighty theme too vast,
For God is everywhere.

HYMN 109. C. M.

Eternity of God.

THOU didst, O mighty God, exist
Ere time began its race;
Before the ample elements
Filled up the voids of space.

2 Before the ponderous earthly globe
In fluid air was stayed;
Before the ocean's mighty springs
Their liquid stores displayed.

3 Ere men adored, or angels knew,
Or praised thy wondrous name;
Thy bliss, O sacred spring of life,
And glory were the same.

4 For ever permanent and fixed,
From agitation free;
Unchanged, in everlasting years,
Shall thine existence be.

HYMN 110 C. M.

Resignation.

FOR me, O Lord, whatever lot
The hours commissioned bring;
If all my withering blessings die,
Or fairer clusters spring;

2 Oh! grant that still with grateful heart,
My years resigned may run;
'T is thine to give, or to resume;
And may thy will be done.

HYMN 111. C. M.

The Canaan of Rest.

THERE is a land of pure delight,
Where saints immortal reign;
Infinite day excludes the night,
And pleasures banish pain.

2 There everlasting spring abides,
And never-withering flowers:
Death, like a narrow sea, divides
This heavenly land from ours.

3 Sweet fields, beyond the swelling flood,
Stand dressed in living green;
So to the Jews old Canaan stood,
While Jordan rolled between.

4 But timorous mortals start and shrink,
To cross this narrow sea,
And linger, shivering, on the brink,
And fear to launch away.

5 O could we make our doubts remove—
Those gloomy doubts that rise—
And see the Canaan that we love,
With unbeclouded eyes!

6 Could we but climb were Moses stood,
And view the landscape o'er,
Not Jordan's stream, nor death's cold flood,
Should fright us from the shore.

HYMN 112. L. M.

Confidence in God.

WHEN in the hours of lonely wo,
I give my sorrows leave to flow;
And anxious fear and dark distrust
Weigh down my spirit in the dust;

2 When not e'en friendship's gentle aid
Can heal the wounds the world has made,
Oh, this shall check each rising sigh,
My heavenly Father still is nigh.

3 His counsels and upholding care,
My safety and my comfort are;
And he shall guide me all my days,
Till glory crown the work of grace.

4 Father, in whom but thee above
Can I repose my trust, my love?
Nor shall an earthly object be
Loved in comparison with thee.

5 My flesh is hastening to decay,
Soon shall the world have passed away;
And what can mortal friends avail,
When heart and strength and life shall fail.

6 But, O, be thou my Father, nigh,
And I will triumph while I die;
My strength, my portion is divine,
And Father, thou art ever mine.

HYMN 113. L. P. M. 6*l*.

Divine Omnipresence.

ABOVE—below—where'er I gaze,
Thy guiding finger, Lord, I view,
Traced in the midnight planet's blaze,
Or glistening in the morning dew;
Whate'er is beautiful or far,
Is but thine own reflection there.

2 I hear thee in the stormy wind,
That turns the ocean-wave to foam;
Nor less thy wondrous power I find,
When summer airs around me roam;
The tempest and the calm declare
Thyself—for thou art everywhere.

3 When yonder radiant orb of light,
Hath tipped the mountain-tops with gold,
Smote with the blaze my weary sight
Shrinks from the wonders I behold:
That ray of glory bright and fair,
Is but thy living shadow there.

4 Thine is the silent noon of night,
The twilight eve—the dewy morn;
Whate'er is beautiful and bright,
Thine hands have fashioned to adorn;
Thy glory walks in every sphere,
And all things whisper, "God is here!"

HYMN 114. L. M. 8*l*.

Charity.

FAIR charity, who from above,
Camest down to dwell a pilgrim here,
Thy voice is praise, thy smile is love,
And pity's soul is in thy tear!
When on the shrine of God were laid,
First-fruits of all most good and fair,
That ever grew in Eden's shade,
Thine was the holiest offering there!

2 Hope and her sister, Faith, were given
But as our guides to yonder sky;
Soon as they reach the verge of heaven,
Lost in that blaze of bliss, they die.
But long as Love, Almighty Love,
Shall on his throne of thrones abide
Thou shalt, oh! Charity, dwell above,
Smiling for ever by his side. [Moore.

HYMN 115. S. M.

The Gospel.

BEHOLD the sun, how bright
From yonder east he springs,
As if the soul of life and light,
Were breathing from his wings.

2 So bright the gospel broke
Upon the souls of men;
So fresh the dreaming world awoke
In truth's full radiance there.

3 Before yon sun arose,
  Stars clustered through the sky—
But O, how dim, how pale were those,
  To his one burning eye!

4 So truth lent many a ray,
  To bless the Pagan's night—
But, Lord, how weak, how cold were they
  To thy one glorious light! [Mocm.

HYMN 116. 11s M.

Heavenly Rest.

I WOULD not live alway, I ask not to stay,
  Where storm after storm rises dark o'er the way;
I would not live alway—no, welcome the tomb,
Since Jesus hath lain there, I dread not its gloom.

2 Who, who would live alway, away from his God,
Away from yon heaven, that blissful abode!
Where the rivers of pleasure, flow o'er the bright plains,
And the noontide of glory eternally reigns;

3 Where the saints of all ages in harmony meet,
Their Saviour and brethren transported to greet;
While the anthems of rapture unceasingly roll,
And the smile of the Lord is the life of the soul.

HYMN 117. C. P. M. 6l.

Praise.

BEGIN, my soul, the exalted lay,
  Let each enraptured thought obey,
  And praise the Almighty's name,
Let heaven and earth, and seas and skies,
In one melodious concert rise,
  To swell the inspiring theme.

2 Ye angels, catch the thrilling sound,
While all the adoring thrones around
His boundless mercy sing;
Let ev'ry list'ning saint above,
Wake all the tuneful soul of love,
And touch the sweetest string.

3 Whate'er this living world contains,
That wings the air, or treads the plains,
United praise bestow;
Ye tenants of the ocean wide,
Proclaim him through the mighty tide,
And in the deeps below.

4 Let man, by nobler passions swayed,
The feeling heart, the judging head,
In heavenly praise employ;
Spread His tremendous Name around,
While heaven's broad arch rings back the sound,
The general burst of joy.

HYMN 118. C. M.

Providence of God.

GOD moves in a mysterious way
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm.

2 Deep in unfathomable mines,
With never-failing skill,
He treasures up his bright designs,
And works his gracious will.

3 Ye fearful saints, fresh courage take,
The clouds ye so much dread

Are big with mercy, and shall break
In blessings on your head.

4 Judge not the Lord by feeble sense,
But trust him for his grace;
Behind a frowning providence
He hides a smiling face.

5 His purposes will ripen fast,
Unfolding every hour:
The bud may have a bitter taste,
But sweet will be the flower.

6 Blind unbelief is sure to err,
And scan his work in vain;
God is his own interpreter,
And he will make it plain.

HYMN 119. P. M. 5.

The Heavenly Rest.

THERE is an hour of peaceful rest,
To mourning wanderers given;
There is a joy for souls distressed,
A balm for every wounded breast,
'T is found above in heaven.

2 There is a soft, a downy bed,
'T is fair as breath of even,
A couch for weary mortals spread,
Where they may rest the aching head,
And find repose, in heaven.

3 There is a home for weary souls,
By sin and sorrow driven;
When tossed on life's tempestuous shoals,
Where storms arise, and ocean rolls,
And all is drear but heaven.

4 There faith lifts up her cheerful eye,
To brighter prospects given;
And views the tempest passing by,
The evening shadows quickly fly,
And all's serene in heaven.

5 These fragrant flowers immortal bloom,
And joys supreme are given,
There rays divine disperse the gloom:
Beyond the confines of the tomb,
Appears the dawn of heaven.

HYMN 120. 8, 7. & 4 M.

Supplication.

GUIDE me, O thou great Jehovah,
Pilgrim through this barren land:
I am weak, but thou art mighty;
Hold me with thy powerful hand.
Bread of heaven,
Feed me till I want no more

2 Open now the crystal fountain,
Whence the healing streams shall flow;
Let the fiery cloudy pillar
Lead me all my journey through:
Strong deliverer,
Be thou still my strength and shield

3 When I tread the verge of Jordan,
Bid my anxious fears subside:
Bear me through the swelling current,
Land me safe on Canaan's side,
Songs of praises,
I will for ever give to thee.

HYMN 121. 11s M.

Consolations of the Gospel.

HOW gracious the promise, ow soothing the word,
That came from the lips of our merciful Lord;
Ye lone and ye weary, ye sad and opprest,
Come, learn of your Saviour, and ye shall find rest.

2 Ye heart-stricken sons and daughters of wo,
For you the fresh fountains of comfort o'erflow;
Your souls to the blessed Redeemer unite
His yoke it is easy, his burden is light.

3 And ye that have sinned and have wandered astray,
Come walk in the "light and the truth and the way."
Ye proud, from the paths of ambition depart,
For meek was your Master and lowly of heart.

4 Now thanks be to him who hath given us light;
The way of the Christian is easy and bright;
And humbly, when touched by the chastening rod,
He bows to the will of his Father and God.

5 When life's stream flows feebly, and faint is his breath,
And his perishing body yields slowly to death,
No fear of the future brings darkness or gloom,
No cloud of despair overshadows the tomb.

6 Believing in Jesus, and trusting in God,
He fears not to walk where his Saviour hath trod,
Before him the waves of eternity roll.
He enters—and Christ shall give rest to his soul.

[illegible]

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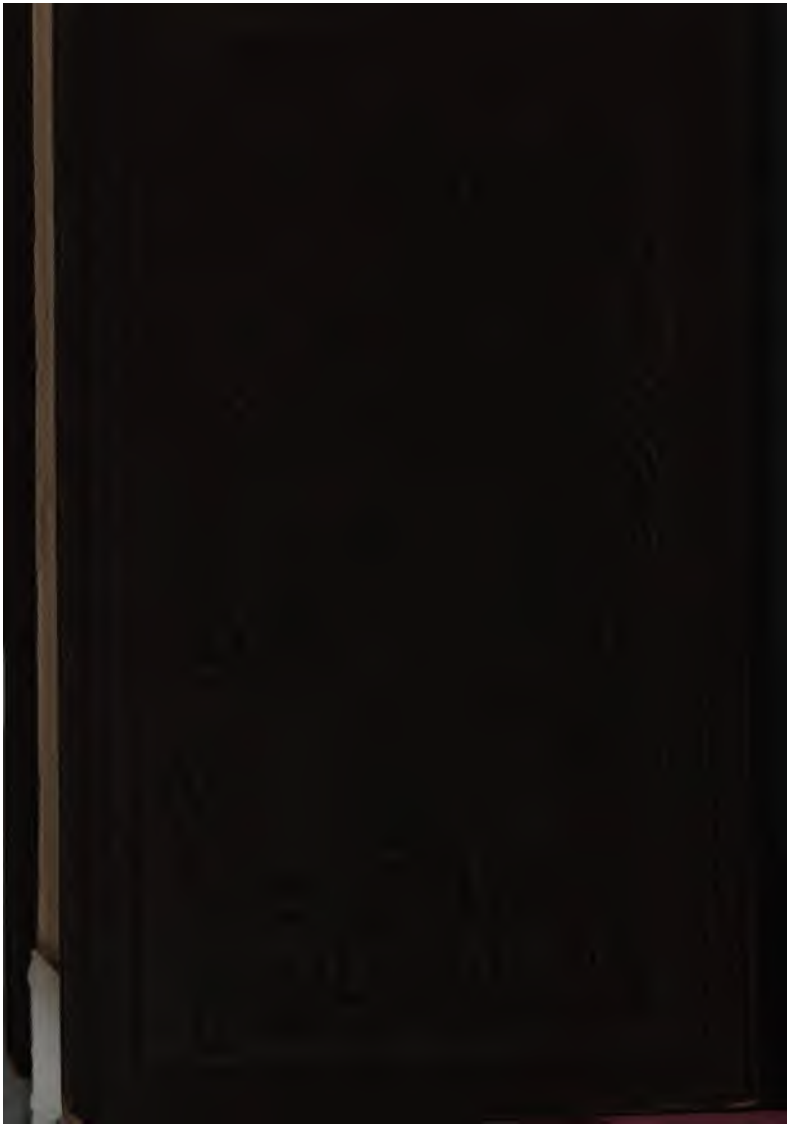
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